THE CHURCHMAN.

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ANNOUNCEMENT.

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Believing "THE CHURCHMAN" to be closely identified with the maintenance and progress of sound Church principles in this Diocese in particular, and generally throughout the whole extent of the Church in our country, a number of gentlemen, some of whom have been its patrons and supporters from its commencement, and all of whom are its firm friends have determined to make a vigorous effort to increase the number of its subscribers, and its consequent usefulness to the Church. To this end it has been determined—

I. To ENLARGE IT—so as to afford space for a larger amount and variety of matter, and greater accommodation to its increasing number of Advertising Patrons.

II. To print it on a better and more uniform quality of paper than heretofore.

III. In NEW TYPE, expressly prepared for its *exclusive use.*

IV. To conduct its BUSINESS AFFAIRS in its own office, under the supervision of an "EXECUTIVE COMMITTEE" appointed for that purpose.

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Rev. Samuel Seabury, D.D., Editor.

"The Executive Committee" consists of the following persons:—FLOYD SMITH, Chairman; JOHN H. SWIFT, JOHN C. THATCHER, DAVID HUBBELL HOYT, and BENJAMIN A. MUMFORD. Until otherwise announced, all communications on BUSINESS AFFAIRS may be addressed to the Chairman, No. 12 John street. *New York, March, 1846.*

For the Churchman.

The Valley of Rephaim.

Begirt by mountains wild,
The giant's valley lay,
And the glorious sun looked down and smiled,
While gliding on his way;
And the stately palms, and the flowers grew bright,
In the celestial light.

In ancient Israel's time,
Ere yet her tears did flow,
Within that favored and sunny clime,
And in the vale so low,
Philistia's sons with the Hebrews met,
In grimmest battle set.

A moment on the ear
Broke forth the shrill war-cry,—
And the clashing of sharpened sword and spear
Passed furiously by,—
And the mighty heathen foes had fled
To the regions of the dead!

Thus in the lowly soul,
In hallowed Lenten time,
The sound of a conflict stern doth roll,
When at the vesper chime,
Good angels fight with the hosts of sin,
And noble victory win!

Pierrepont Manor. M. S. B.

From the New York Express.

Church Union.

A report of a sermon lately delivered by me having been published in your widely circulating paper, some false impressions respecting it have been spread abroad. The object of my sermon (which has since been published) will be found to be, by those who choose to read it, rather than an imperfect report of it, to suggest a few thoughts on "Church Union." I have considered *the visible Church* in the world as composed of three great branches, the Roman, the Greek and the Anglican, agreeing in all essential points of doctrine, but in a state of separation as to outward communion. Whenever these are united, as before their separation, the Church will again be one. I have not thought it probable that this will be brought about by individual conversions, but that a General Council may perhaps yet be held, and through its means this most desirable union may be effected. I have insisted that before this can be even looked for, a far different and more Christian spirit must prevail than that which at present exists among the individual members of these branches of the one Vine. Much fault has been found by reviewers and controversialists with subjects incidentally noticed in this discourse; nothing has been written on the principal subject on which it treats. I am sure, if I am wrong, in any particular, I am willing to be convinced of my error. Much has been said of "Romanism" and "tendencies to Romanism, and union with Rome." If what I have said be true, it ought not to be less esteemed because the members of the Holy Roman Church, or the Holy Greek Church approve it. I have long since learned to disregard the cry of "Popery" so often raised, for want of sound arguments, to alarm the ignorant and the fanatic. A writer in the Churchman objects to this sentence:—"The Church thus separated at present, as to outward communion, into three branches, is the great corporation of which Christ, our Lord, is the head, and the Holy Ghost the animating life. This is the great society which is doing God's work in the world; among its members are an innumerable host of holy and saintly persons, discharging the various duties of ruling the Church of Christ, of offering up continued sacrifice on the altar of God, of praying continually both in public and private for remission of sins for themselves and others, of exemplifying a holy life by virtuous living and self-denying sacrifice; of preaching the Gospel to the heathen and destitute; and of adorning the doctrine of God their Saviour in all things. These are not found in one branch, to the exclusion of the other, but in each, laboring for their common Master, and in the end obtaining eternal life." He says, "he does not like such company." He need not have said this, for whoever reads his uncharitable and bigoted remarks, will be at once convinced that *such company* would not suit his taste. The Editor of the High Church paper, in Hartford, finds a grammatical error. I cannot discover it, for it is a long time since I have studied grammar. He charges me with ignorance of Church History, because I say the Roman usages were brought into England by missionaries from Rome, and asks, "if I have never heard that St. Paul preached the Gospel in England?" I answer, after the fashion of his countrymen, did he never hear that St. Austin preached the Gospel in England?

Two reviewers have found fault with the following:—"How this (union) is to be brought about? Whether the Church of Rome will renounce what our Church thinks to be errors of doctrine and practice; or whether our Church will see her error in rejecting them and return back again from whence she came, or whether the Eastern Church will act as a mediator, to effect so desirable a result. Of these subjects, I say, I do not speak. These writers, I suppose, think the Anglican Church perfect. Had I thought so, all I would have said, would have been to entreat Greeks and Romans to join us, and adopt our doctrines and usages; this would effect "union." I think there must be mutual compromise; and to make this, the Anglican Church must give up some errors and embrace some truths, which, to say the least, she has practically rejected.

Another writer asks me "if I do not believe the doctrine of justification by faith only?" I answer I do: I have not said I did not. I believe it just so far as it is defined in our Article, and *no further*, "——" wherefore that we are justified by faith only is a most wholesome doctrine, "&c." This evidently is a fuller exposition of the same doctrine, viz., "We are accounted righteous before God only for the merits of our Lord Jesus Christ by faith and not for our own works or deservings." If "being justified by faith" means only "that we are accounted righteous before God, for Christ's merits," then I believe it; if it was intended hereby to introduce the doctrine as taught by Luther and Calvin, and their followers at the present day, viz., that we are justified, or rather that our salvation is *in this life* secured by an act of faith in the imputed righteousness of Christ, without any respect to our holiness and virtue, then I do not believe it. It has been questioned whether the grand Adversary has ever before, since the foundation of the Church, assailed her with such dangerous and pestiferous heresy.

Mr. Editor, I ask of those editors who have noticed this discourse to extend to me the justice so generously awarded by yourself, of inserting these additional remarks.

E. M. JOHNSON.

Communications.

For the Churchman.

Tracts for the Seasons.

NO. LXIII.—CONTINUED.

Good Friday.

This day is sacred to the memory of the death of Christ. The sufferings which terminated in that mournful event, have been considered as exhibiting a deeply interesting and edifying example, and as connected with the evidences of Christianity. Those sufferings and that death are now naturally brought to mind in the still higher light of their being the fulfilment of the Redeemer's mediatorial office.

Foretold as a wounding "for our transgressions," as a bruising "for our iniquities," as "the chastisement of our peace," as "stripes" whereby "we are healed," as the making of "His soul an offering for sin,"(y) and as His being "cut off, but not for Himself;"(z) spoken of by Himself as the giving of "His life a ransom for many,"(a) the giving of His "flesh for," that is, instead of, "the life of the world,"(b) the laying "down" of His "life for the sheep,"(c) and the shedding of His "blood for the remission of sins;"(d) called by His inspired apostles His having "suffered for sins, that He might bring us to God,"(e) the giving of "Himself a ransom for all,"(f) the giving of "Himself for us, an offering and a sacrifice to God,"(g) and the obtaining, "by His own blood" of "eternal redemption for us;"(h)—thus set forth in Holy Writ, the sufferings and death of Christ are represented in a character of the deepest interest to sinful man. They are the price of his redemption. They are the enduring, for him, of what his sins deserve, and what the holiness and justice of his Maker require. They are the great necessary acting upon the mysterious principle which God has revealed as fundamental in His dispensations towards fallen man, that "*without shedding of blood is no remission*"(i) They procured access to that favor of God, which, pardoning iniquity, transgression, and sin, bestows upon the sinner the rich blessing of grace here, and eternal salvation hereafter.

Let him who thinks that he can bear the dread effects of the righteous displeasure of God for his sins, and in his own strength, and on the ground of his own merits, can plead his cause before Him who is of purer eyes than to behold iniquity, who hateth it with a perfect hatred, and whose infinite perfection requires that satisfaction be made for all offences against Him—let such a one look, if he will, with indifference on the atoning sufferings and death of the Messiah. But who will say that this can be true of any reasonable and reflecting person? Who that gives any thing like serious attention to religious subjects, can lay his hand upon his heart, and say that he needs no one to plead with God in his behalf? Who will say that there can be strict honesty in an assumed indifference to Christ's mediatorial character? The mind which is influenced by sound intelligence and virtuous principle, turns naturally with interest and seriousness to such studies, contemplations, and reflections, as have promise of giving it right direction on this stupendous subject.

There was an awful extreme in Christ's agony, which admits of no solution but that connected with this mysterious doctrine. Martyrs and confessors in His cause have endured even more cruel sufferings from men, not only with unyielding firmness, but with joy and triumph. Jesus utters the deepest groans of anguish; is filled with sore amazement at the extent of His sufferings; is sorrowful unto death; earnestly prays that the bitter cup may pass from Him; and at last expostulates, in melting strains, for being forsaken of His God. All this goes far beyond the necessary effect of the cruelties detailed in the narrative of His sufferings. It can be accounted for only by the fact, that He then endured infinitely more than human malice could cause, or human view discern. He was receiving those inflictions of *divine wrath* to which He voluntarily exposed Himself as the Representative and Redeemer of sinful man. God's displeasure was thus turned towards Him, that it might be averted from us. Crushed by its tremendous weight, His human nature sank in death. He bowed His head, and gave up the ghost.

O! profound be the adoration, heartfelt the gratitude, deep the interest, clear, strong, and unwavering the faith, excited by this day's solemn commemoration of such infinite GOOD! Surely this purchase of all our hope, this deliverance from sin and its everlasting consequences, this obtaining for us of a title to eternal glory, this transcendent mystery of a suffering and atoning God, should secure to the day consecrated by the Church to its special commemoration, the willing and grateful observance of all good Christians. They should separate it from worldly thoughts, pursuits, and enjoyments. It should be a Sabbath holy to the Lord, consecrated to devout attendance on the appointed services of the sanctuary,(j) and to appropriate holy reading, meditation, and devotion in retirement.

When such a price has been paid for our redemption and salvation, how bold, ungrateful, and wicked the presumption, of placing any trust in our merits—the merit of act, or the merit of suffering; or turning our regard, for a single moment, to the merits, whether in act or in suffering, of any other than the One only Mediator between God and man! Miserable would be our condition if given over to the value of such a price. And miserable truly will be our condition, unless, in the entire sacrifice of all such dependence, and in the exercise of the true and living faith of the Gospel, we lay hold on the only hope held out to sinners, in the one oblation of Christ once offered. And let us never forget that our faith can be true and living, only by securing the practical influence over us, in all their fulness and efficiency, of the piety and charity of the Gospel.

Easter Even.

During our Saviour's last moments, He offered two short addresses to His heavenly Father, indicative of that state of mind which only can minister support and consolation in the hour of death.—"Father, forgive them, for they know not what they do"—"Father, into Thy hands I commend My spirit."(k) The former evinces that *love to man*, and the latter that *peace with God*, which are essential to a happy death.

The consideration of our latter end, and how it may be rendered happy, may very properly occupy us now, when we commemorate the resting of our Saviour's body in the tomb, and of His soul in that place of departed spirits where they wait their re-union with the body for the judgment and award of the last day.

We have mourned over the unprecedented sufferings which terminated in the death of our Lord, and seen, in His endurance of them, a perfect example of patience, meekness, and resignation. The influence of these virtues was beautifully and eminently conspicuous in the two ejaculations above quoted. The love to man and peace with God, which they evince, may be considered as a perfect preparation for death.

As death is our entrance on eternity, to which the present life is but the passage, for which it is the appointed period of preparation, and which indeed is *the life* but just commenced on earth; our views, feelings, and conduct, should all have an especial regard to that momentous event. We should endeavor so far to lose sight of this world, as ever most solicitously and impartially to consider, how all that relates to this world will appear when we are entering eternity.

Thus especially should be viewed the unkind, hostile, malignant, or revengeful feelings, tempers, and dispositions, which we may be tempted to cherish towards our fellow men. Nothing is more obvious in the Bible, than that these cannot comport with happiness hereafter. As love is a distinguishing feature of the Gospel here, so is it the bond of union to those who shall reap its eternal rewards. A heart estranged from it must be forever separated from that blessed society. An uncharitable temper taken with us from this world to the next, must exclude from all participation in the joys of the latter. And in this exclusion is involved, not only the necessary deprivation of the happiness, but also the incurring of the miseries, of eternity—not only banishment from the presence of Him who "is love," but condemnation with the wretched being who foments discord, animosity, and ill will among men, that he may bring them to share with him in their everlasting consequences.

How truly lamentable the state of that man who enters eternity under this influence of the devil! How awful his state who meets his end in the very act of yielding to the claims of such infernal tempers! The soul sickens at the thought of the tremendous consequences; but owns, in bounden submission, the righteousness of the demands of God's infinite holiness and justice.

What a relief to return to the contemplation of *His* death, who, suffering from the hands of wicked men the lingering tortures of crucifixion, as the consummation of a series of bitter insult and cruelty, offers for them the prayer, "Father, forgive them, for they know not what they do!" It reminds us of the death of His first martyr, who, in the agony of being stoned to death, raises for the cruel men who are murdering him, the prayer, "Lord, lay not this sin to their charge."(l) Yes, and such—God be praised for His abundant grace!—has been, in all ages, the death of many true followers of the Lamb, whose faith and patience have been tried by the world's ill will and malice. But their discipleship has been proved genuine and true, by their cultivating the mild, forbearing, and forgiving temper of the Gospel. Theirs has been truly the spirit of Christ; and conscious that as they forgive, so only will they be forgiven; penitent for what may have been their own lapses from charity; sincerely forgiving the offences of others; commending them to the pardon and mercy of God; cherishing towards them none but feelings of kindness and love; and mainly anxious for the harmony and affection which are a part of the bliss of the righteous in a better world; they have fallen asleep in Jesus.

But that we may die such a death, its proper state of mind must be cultivated through life. God sees the heart; and if apparent forgiveness be but yielding at last to despair of opportunity of gratifying revenge or ill will, and apparent charity but an unwonted emotion excited by the near approach of the summons to judgment, they will be nothing worth. Through life we must be humble imitators of Him who hath left "us an example that" we "should follow His steps,"(m) in the patient, long-suffering, and forgiving temper which He ever cherished.

This, it is true, will be repulsive to the natural man. It will require a mastery over ourselves, perhaps not a little difficult to be attained. It will render necessary an entire subjugation of mind and heart to the law and will of Christ; and may be among the severest conflicts in the Christian warfare. But the faithful Christian will not be left to his own strength. He will be endued with power from on high, whereby the malign influences over his heart of the evil spirit will be checked and kept under subjection to *the mind of Christ.* The excellent gift of charity thus possessed, and at all times and under all circumstances, ruling the heart, character, and conduct, will bring its own reward in peace, comfort, and joy, as always, so especially in the hour of the soul's departure into eternity.

In all these remarks, it has of course been supposed that the virtues contemplated are cherished on Christian principles, and as a part of uniform Christian holiness. For the Gospel is a beautiful and harmonious whole. None of its requisitions can purchase exemption from any other. Indeed, none can be followed in its integrity without the others; so intimate is their connection, and so essential are they to each other. The most extensive influence of love to man is by no means the whole of Christianity. Cherished, however, on Gospel principles, it is closely interwoven with every part. The divine grace essential to its perfection, as to that of every virtue, is promised to flow only from general fidelity to the requisitions of evangelical faith and piety. These, by the promised blessing of the Holy Ghost will, through the Mediator's merits, minister to the soul that *peace with God*, in the enjoyment of which the faithful Christian, when his end approaches, can humbly adopt his Saviour's language, "Father, into Thy hands I commend My spirit."

But let it be remembered that this blessed consummation *is* attached, as an indispensable condition, to *general fidelity to the requisitions of evangelical faith and piety.* These require that we sincerely feel, and constantly cherish, an humble sense of our need of a Saviour, in all its legitimate connection with penitence and contrition; that we cordially receive Him who is revealed to us as our Saviour, in His united divine and human natures, as our Prophet to instruct us; our Priest to atone for our sins, as the only way for their being pardoned, and to intercede for us, as the only warrant for hope in God's mercy and blessing; and our King, requiring of us union with His kingdom or Church, and faithful observance of all the commands and ordinances which He has therein appointed for us to walk in; and that we manifest the sincerity of our thus receiving Him by embracing the doctrines, and faithfully keeping the religious and moral precepts of His Gospel.

Thus are we to avail ourselves of the merciful provision made for our attaining to that blessed issue of a life of faith in the Son of God, meetness for the support, comfort, joy, and hope, of being able to relieve all the pains, solicitudes, and terrors, of the hour of death, by the calm and humble confidence implied in the ejaculation, ***Father, into Thy hands I commend My spirit.***

The writer would affectionately invite his Christian readers to close with this meditation:—

Like my Saviour's body, as on this day slumbering in the tomb, mine must lie there too. Like His soul, as now in the place of departed spirits, mine must go thither also. When I am least aware of it, this awful change may take place. From that tomb my body is to rise again. Shall it be to the resurrection of life, or to the resurrection of damnation? From that intermediate state my soul will be called, and re-united to the body, that thus I may stand at the judgment seat of Christ. From that tribunal but two awards will proceed—one calling the righteous to heaven; the other dooming the wicked to hell. Which shall be passed on me? It is for me to determine. It is for me to determine *now.* Very soon it may be too late forever.

B. T. O.

All good men are walking by the same way to the same end. If there are any individuals who, by the shining of their light, render the path more plain and pleasant, let us agree to make the most we can of them, and be "followers of them who, through faith and patience, inherit the promises."—*Jones of Nayland.*

The devil knows that when we have a relish for prayer, and apply ourselves in good earnest to it, we are in the way of life. He therefore strives, by all ways possible, to divert us.—*Bishop T. Wilson.*

To the Editor of the Churchman:

REV. SIR,—Having, under the all-sufficient sanction of "The Presbyterian," ventured to break ground in the Parisian Breviary, perhaps you may be induced to extend the license in favor of the enclosed translation. It was selected from several others which I have for some time kept on hand, having at different periods translated them with a view to their ultimate publication in a collective form. Being deterred from executing this project by learning that I had been anticipated by a gentleman in your diocese, I now offer it for the Churchman; and should it appear in your periodical with any hint of encouragement to do so, I shall be happy to forward some more from the same source.

The reason for selecting the particular hymn now enclosed was, that I believe it to contain a fair specimen of the ancient ascetic feeling, unmixed with the meretricious sentimentalisms characteristic of a later period.

PAULUS DIACONUS.

Commemorative of the Death of a Virgin.

"Vos a Virginei cum citharis chori."

Come, O ye Virgin choirs,
Brides of the Lamb, the Shepherd's choicest care,
Come with your heaven-tuned lyres,
And praise your Spouse whom Virgin love did bear,
The pure and sinless object of your chaste desires.

This is the sacred day,
When, with her well watched lamp all burning bright,
The bride went on her way
To meet the bridegroom;—next the throne of light,
Now to her Virgin Lord, she sings her Virgin lay.

For her no earthly spouse—
Meet bride for God alone, her single heart
Disclaims all other vows;—
She's plighted all to Christ, while on his part,
God with profound assent the covenant allows.

Lest from thoughts' wanderings
Her stainless soul contract some taint of sin,
Shunning all outward things,
Her spirit pure and meek retires within—
Her deadened sense is closed to all from earth that springs.

Her wasted body, see,
Scarce needful food doth take—her earnest prayer
From earth and sin to flee;
She yields all now that death from her can tear,
That, all but God being lost, God all in all may be.

Teach us her steps to trace,
To trace the path, O Christ, which leads to Thee;
We are thy chosen race;
Oh, grant that we Thy choice may live to Thee,—
That our unspotted lives may illustrate Thy grace.

Grant us to sing Thy praise,
Oh, Sire Supreme; grant us to follow Thee,
Theme of the Virgin's lays—
Our Virgin Lord. Grant that our hearts may be
Taught by the Spirit's power the flame of love to raise.

For the Churchman.

Mr. Editor,—Residing in a remote part of the diocese, and often absent from my parish on missionary duty, I do not see the Churchman until long after its publication, read the kind letter of a "Friend," and whoever he is, would thank him for his vindication of me from the insinuations of the Protestant Churchman. He must not, however, deem me ungrateful if I say that his letter is somewhat a work of supererogation, since no person who knows my character, or that of the print in question, would believe its implied charge. Misrepresentation is the province of the Protestant Churchman, the cause of its being, and the object of its continuance.

Nihil tetigit quod non deformavit

is its history, and, in happier times, shall be its epitaph. It would, therefore, be presumption to expect that when referring to an obscure individual it would descend from its high and honorable vocation. Its censure, to a Catholic Churchman, is a thing of course, and its praise a calamity devoutly to be shunned. It is a matter of perfect indifference to me whether it approves my style or not. In writing the few lines to which, I presume, it refers, I did not think of style, but felt that a great wrong had been done, and used the words that came first.

I deeply regret that the identity of my initials with those of the Rev. J. H. Hobart should have caused that gentleman any uneasiness, but I cannot see that I am to blame in appropriating what is baptismally my own. Nothing was farther from my thoughts than making him, or any one else, responsible in the public eye for my errors of sentiment or language. It is not my nature. And I would hope that, by the charitable, the crude expressions of a moment of excitement may be excused, and that there is nothing disreputable in having held up to deserved condemnation an insult to the memory of a good but persecuted man.

Respectfully yours,

JOHN H. HANSON.

Waddington, March 20, 1846.

For the Churchman.

Mr Editor,—As a constant reader of the Churchman for the term of eight years, and a subscriber, permit me to say that no number of this valuable hebdomadal has given me more satisfaction than No. 2, vol. xvi.

You will readily perceive that allusion is made to the maintenance of "the principle" of Tract No. 90. It is a valuable liberty possessed, that we are not bound by legislative action to hold as *points of faith* and *terms of communion* the Trentine decrees; but that, at the same time, they may be held as *matters of opinion.*

If the writer has been so happy as to understand the position assumed by your editorial labors, he identifies it with the Book of Common Prayer. There is a liberality about the two which proves the one to be the lovely daughter of the loving mother. Do our authorities set forth what is done by legislative acts upon doctrine, in either of the two aforesaid odious lights? Is there that spirit among us, tame, humiliated, priest-bound and lay-bound, that would for one moment entertain the idea that a provincial council, composed upon the defective principles of the General Convention, could impose as points of faith and terms of communion any thing so as to make it binding upon the conscience? It is hoped not. Catholic views of truth are too prevalent, as they ever have been, to submit to any outrage upon the liberty of those who are set free from every unlawful act of power.

An issue has been raised which must in all probability have a mighty influence for good upon all who do not close up their minds under the Catholic teaching of the Common Prayer, illustrated and defended by minds of no ordinary cast or small attainments. While the faithful are willing to pay due obedience to constitutional and canonical authority, they are beginning to realize the absurdity of believing the Protestant element of the mass in an infidel country, to be infallible. Our situation is one that calls us to look to the position in which we have been placed by the action of the Low Church party. As a body we are agitated: the two opposing elements that have been quietly left in former years to do their appropriate work in the *via media*, are not allowed any longer to go side by side. The Catholic element is placed in broad contrast to the Protestant. Muttering of distant thunder is the presage of the impending deluge, which will seek to carry away all that is left of what now separates us from ultra Protestantism.

Upon the success of those truly liberal grounds which are advocated in the editorial columns of the Churchman, depends the position of many who claim to be Catholic Christians in a professedly Protestant body. And as long as the distinction obtains between articles of faith, articles of religion, and articles of opinion, the first only being necessary as terms of communion, there will be no danger of "secessions."

S. C.

March 25, 1846.

For the Churchman.

New Episcopal Free Church.

"The harvest truly is great but the laborers are few"

Rev. Mr. Editor,—Your readers will, I am sure, be glad to learn that a number of Episcopalians have determined upon organizing a new Episcopal Free Church in the Eighteenth Ward. As a preliminary measure, they have hired the building formerly known as Temperance Hall, in 27th street, between the second and third Avenues. This movement will be hailed with the more satisfaction, when it is known that there is not a single free church East of the Fifth Avenue above Stanton street, and but two or three congregations of any denomination whatever. Here is a thickly settled portion of the city, several miles in extent, with scarcely a church to be seen,—the number of inhabitants rapidly increasing, and the whole region utterly unprovided with Episcopal free sittings.

The point selected for the commencement of the enterprise is within the jurisdiction of the Rev. Samuel L. Southard, Rector of Calvary Church,—a circumstance which renders it peculiarly proper to state, that this experiment, if such it may now be called, has met with his entire approbation and cheerful consent.

The Hall will accommodate about three hundred persons; but it will require some little outlay of funds, in order to give the worshippers the full benefit of the due performance of Divine Service.

Should this undertaking be crowned with success, the friends of the Free Church system may then congratulate each other upon the *seventeenth* establishment of the kind in this city. The Church of the Holy Communion, not yet organized, is included in this estimate.

Contributions for this object may be left with Mr. Floyd Smith, No. 12 John street, or at either of the Church Bookstores.

I am, sir, yours, &c., A LAYMAN.

For the Churchman.

Mr. Editor,—We are taught in God's word that "every good gift and every perfect gift is from above, and cometh down from the Father of lights." The Church takes up the same teaching by daily calling us to address our Covenant-God as One "from whom all holy desires, all good counsels, and all just works do proceed." In her Collect for "Easter-Week," too, she would have us, in prayer to "Almighty God, who, through" His "only begotten Son Jesus Christ," has "overcome death, and opened unto us the gate of everlasting life," make humble and thankful acknowledgment that "good desires" are "put into our minds by" His "special grace preventing us," and supplicate His "continual help that we may bring the same to good effect."

Meditating on these things, my mind naturally connected them with the recollection that Easter-Week will again call us to the prayers for our diocese which the Convention has asked in its behalf. What could more properly be called *a good desire*, than that which prompted, and that which adopted, the resolution calling to such prayers! It could have had no other origin than the grace of the Holy Spirit. In the pious adoption of it in this light, our prayer-loving clergy and laity doubtless follow it as a call of God, and in the most genuine accordance with His revealed word. In the prayer that by His help this desire may be brought to good effect, they also recognise a clear intimation of the duty of a correspondent application of the moral agency whereby God is pleased to accomplish the purposes of His grace in and through His intelligent creatures. In carrying out the good desire for Holy Day prayers in behalf of our diocese, we should take that view of its character as a portion of God's Holy Catholic Church; of the conformity which it has manifested with this character; of the blessings which God has bestowed upon it, and the improvement which it has made of them; of the discipline or chastisement of which it may have been the subject, and the ends that have been thus answered; of the means of duty and of usefulness afforded it, and the application that has been made of them; and that view of ourselves as its ministers and members—each one seriously and prayerfully, of his own conscience; of our duties and our attention to them; of the Church's claims upon us, and the heed we have given to them; of the connexion of our personal character with its reputation and interests;—in carrying out I say the good desire for Holy Day prayers in behalf of our diocese, we should take that view of these and similar points, which is enforced by the required faith and piety, the penitence and charity of the Gospel; and see that it controls and interests our hearts aright. Thus be our prayers offered through Christ our Advocate, and we may humbly hope that they will be heard.

But "prayer," to be what only can be, on Gospel principles, an acceptable offering—"the soul's sincere desire"—must be an active principle. The thing prayed for must also be labored for, as God may give us means and opportunity. Through His great goodness, and to the manifest increase of our solemn responsibility, means and opportunities abound for Christian effort in behalf of our diocese. Each one's duty to secure for himself the ministrations of the sanctuary and the priesthood; the claims of poorer brethren, who cannot do this without aid; the operations of our diocese in the cause of Christian and theological education; in missionary labor; and in the distribution of Bibles, Prayer Books, and Tracts; are calls, which the Gospel would press home upon the consciences of all good Christians, to show the sincerity of their professed wishes and their prayers in behalf of the diocese. The Christian spirit fostered by liberal attention also to the charities of our national Church, in its Theological Seminary and Board of Missions, and in the union of its Bishops, Clergy, and Laity for accomplishing the very essential object of a competent supply of sound Gospel reading and study for the multitudes of children who are brought under Sunday school influences—presents other important spheres of duty, and strong motives for pious devotion to it. Nor should we forget the great and important nature of the parochial responsibilities and prerogatives at this season particularly devolving on the members of our diocese—responsibilities and prerogatives which can be rightly approached only in the fear of God, under the genuine influence of the faith of the Gospel, and in the spirit, and after the sincere offering in its especial behalf, of true Christian prayer. Thus may we hope that, through the guidance and blessing of the Holy Ghost, the tremendous evils which thoughtlessness, worldliness, and ungodly affection, would hence draw upon the Church, may be avoided; and all be graciously blessed to the glory of God, the good of the Church, and man's spiritual and eternal welfare.

(y) Isaiah liii. 5, 10.
(z) Daniel ix. 26.
(a) St. Matthew xx. 28.
(b) St. John vi. 51.
(c) St John x. 15.
(d) St Matthew xxvi. 28.
(e) 1 St. Peter iii. 18.
(f) 1 Timothy ii. 6.
(g) Ephesians v. 2.
(h) Hebrews ix. 12.
(i) Hebrews ix. 22.

(j) Would not the celebration of the Lord's Supper be peculiarly proper on this *great day of expiation?*

(k) St. Luke xxiii. 34, 46.

(l) Acts vii. 60.

(m) 1 St. Peter ii. 21.

FAITH.

For the Churchman.

To the Rev. John W. Brown, Editor of the Protestant Churchman.

Dear Sir,—In the above named paper of the 6th of March, under an editorial head appears the following remarks:—"The New York 'Protestant Episcopal Tract Society,' have published among other Tracts, No. 151, 'The Reformation and the duty of keeping to its principles; 153, 'Ancient things of the Catholic Church;' 158, 'The Church a safeguard against modern selfishness;" 159, 'Church Doctrines a witness against worldly times.' All are from the pen of the Rev. F. W. Faber, who is *now* an adherent of the Church of Rome. We are at a loss to know what disposition has been made by the Society alluded to of this reverend gentleman's *Ancient Things* and *Church Doctrines;* and hope that our inquisitiveness may be excused, seeing that Mr. Faber's *Safeguards* have not availed in his own case to prevent a leap more than 'half way down the precipice.'"

You forgot to confer on "The Rights of our subscribers" a knowledge of whether the Tracts apostatized to Rome as well as the writer of them or not. Ignorance may be your ready excuse on that point, as you admitted in a personal conversation with the Agent of the Society, that *you never had read them.* At that time, and previously in writing, you were informed the Society had altered them from the original; you were also informed that a reverend friend of yours, standing far above suspicion of even the most distant leaning to the errors of Romanism, had recommended the adoption of those Tracts, had spoken of them as being admitted by persons who had read them, to be the best Tracts against Romanism; they were immediately after that conversation sent to you, that you might *be able to make yourself acquainted with their contents.*

On the 4th of April you allowed to be published an attack on the Society on its Tract, "The way of living by method and rule" after having been assured by a reverend gentleman that the Tract had been altered. He advised you in consequence against publishing the anonymous article; to whom you replied, you must publish it, but *promised* to make a comment, which, like some *other promise* seems to have been forgotten. That anonymous communication contained also an intimation in the shape of inquiry that a number of the Society's Tracts were written by a person or persons *now* Roman Catholics, alluding unquestionably to those of Mr. Faber: you had it in your power had you been disposed to do justice to the Society, if the engagements of your precious time had permitted, to make yourself "acquainted with their contents," to have informed your correspondent of the character of them, and of the alteration that had been made in "The way of living by method and rule," or you could have withheld the communication until you could have found time to acquaint yourself with the contents.

Your correspondent A. asks, "Is this Society under the control of the General Convention, or of the New York Convention, or is it a close corporation, or is it a voluntary association? Is it or is it not practically under the control of those who are considered par eminence the friends of Bishop Onderdonk?"

A pretty conclusive proof that Mr. A. has not taken much pains to enlighten himself on the subject of Church institutions established for the purpose of supplying gratuitously the poor and destitute and ill-informed of the necessary duties of piety, devotion, Christian charity, the principles of the Church, &c. &c.

A further pretty conclusive proof that the Society has not benefitted by his contributions to its funds, or he would have known enough of it to prevent asking the questions he has done. A Society that has published *thirty-six annual reports*, containing lists of its officers and trustees, annually elected by its life members and subscribers, that has distributed reports throughout the United States, which have been noticed in most of the Church periodicals, and so made accessible to all.

In what obscure part of a neighboring diocese A. is located, to possess so little knowledge of what is so public, or even the contents of the Journals of the Convention, is difficult to conjecture. It seems, however, he could hunt up an old dismissed Tract, that conld not possibly have been printed within the last twelve years, and hear of some person or persons *now* Roman Catholics, to enable him to assail a Society that he knew so little about, as a reason for not contributing to its funds.

As Bishop Hobart's principles are now warmly commended, I will just hint, that "The Protestant Episcopal Tract Society" was founded under his auspices, of which he was the president, and many of the present Trustees were such during his presidency, and all of them who knew him and his worth continue in his principles still.

The Tract No. 18, "The way of living by method and rule," was recommended by the committee of selection, and adopted on the 29th of January, 1822, Bishop Hobart presiding at the meeting; it was recommended to be stereotyped on 9th of June, 1830. It was believed to be in the scriptural language of Temperance, recommending no specific article to quench the thirst or raise the drooping spirits. A Teetotaller will say that can be done by the pure spring which God and nature has provided—others might deem the exhilarating effect of the effervescing soda powder. It does not even hint at "taking a little wine for the stomach's sake," nor at "wine to gladden the heart of man." In those unenlightened days, wine at the communion table was not considered a desecration, nor excommunications threatened if members refused to sign a pledge of teetotalism. A change of sentiments and feelings induced the Trustees to alter the Tract, so as to comport with the existing state of the times, and several editions have been printed since the alteration.

The Trustees consider themselves Churchmen, and never will be willing to introduce into their depository a sentence knowingly at variance with the Bible, the Book of Common Prayer, and the Articles of the Church; they believe the tracts as corrected by their committee of selection are the strongest against Roman Catholic errors that have been published, and that not a line of any one leans to those errors. Five of their tracts are from the pen of Bishop Hobart, and they have undergone a great number of editions. One only, No. 24, is from the pen of Bishop B. T. Onderdonk. The slang that "the Trustees are under the control of the friends of Bishop Onderdonk, and if so, must represent the views of a very small minority in the Church," may be answered by the question, where then is the charity and benevolence of the majority? that they don't, by their contributions and subscriptions, relieve the wants of the society, and place its management in more praiseworthy hands.

Having been a trustee or officer in the Society for twenty years past, and being at present associated with those who preceded me many years, devoting their time and money to the interests of the Church of their affections, I boldly place their characters and conduct in contrast with that of any of their assailants, be they of the morals of A., or of any of his majorities.

To my worthy friend, the Rev. John W. Brown, I say, as I said to an editor of the Episcopal Recorder, as far back as the 6th of January, when I sent him the Faber Tracts, "If you can find any thing in them contrary to the Bible, the Prayer Book, and acknowledged doctrines of our Church, it will do you more credit to point them out, in a Christian spirit, than to libel an institution by false charges." —"I hope your exposition of errors contained in them, may speedily be sent to me," none have yet been received by THE AGENT.

April 7, 1846.

For the Churchman.

Mr. Editor,—The leading pseudo-church paper, called the Episcopal Recorder, speaks thus in reference to a recent departure from the Church:—"We only wish that many others had the courage to go and do likewise"—meaning to express a desire that all who are not true to the Church would leave it. There may be something else wanting to effect this besides "courage," to wit, *honesty*. Alas! Alas! what a deep root has self-deception in the frail and wicked heart of man! This is said by a paper which has hardly a peculiar Church trait about it. It would have our sacramental services, ordinal, and catechism, either changed, or explained away, on principles of interpretation exceedingly analogous to those of "Tract No. XC.," that they may better suit other denominations. It has endeavored to bring into contempt a leading feature of the Church, by representing her commemoration of the saints as something different from, if not antagonistic to, the worship of God. In its number for the week immediately preceding Passion Week—although it always affects to have much at heart the piety of the Church—it has not one word of sympathy with the true Christian feeling which would heed the Church's call to hallow that week, held sacred by devout men in all ages of the Gospel, by special acts and exercises of devotion; except it be the passing notice of a work published by an agent in New York, as "peculiarly interesting at this season;" while, it is always in readiness to draw attention to, "interesting seasons," "revivals," "protracted services," "alliances," &c. &c., got up by individual and irresponsible movements in the Church, or under sactarian auspices, or by a union or amalgamation of both. It takes every plausible occasion to foment or foster objections to the Church's Theological Seminary, Board of Missions, and Sunday School Union; while corresponding Schismatical Institutions, and Institutions which, by their very nature and constitution, merge all modes of faith and duty which may choose to adopt the name of Christian, in one heterogeneous idea of the Gospel and the Church, are honored and commended. Why this continued presence in the Church, when the heart is thus estranged from it? Is it marvellous that when ministers and editors, thinking themselves to be something among us, thus sadly misrepresent and pervert the Church, the weaker brethren should sometimes give way, and go where they think they can find greater consistency, stability, and sincerity? *But wo to those by whom this offence cometh!* IGNATIUS.

For the Churchman.

Rev. and Dear Mr. Editor,—It has seemed to me that Catholic Churchmen have all along been losing ground by unwillingness to take their true positive position. To illustrate my meaning, I will with your permission make reference to the *Doctrine of Justification*. There seems to be a desire to retain the Protestant view of this subject, even at the sacrifice of important Catholic doctrines. Now what can be plainer than the true view of Justification?—when one takes in the Mystery of the *Incarnation* and realizes Regeneration, he is at once led to see how "Righteousness is not *of* us and yet *in* us." He sees that we are justified in Christ Jesus when God by the new birth of baptism makes us just and forms us anew in the second Adam. Thus we see how Christians are holy by the righteousness of Christ, *inherent* in them.

It appears to me that we must hold this view of justification unless we are ready to deny all sacramental grace and go for nourishment to the dry husks of Lutheranism. Without multiplying words, there may be drawn up three lines of argument for the doctrine that we are justified by inherent righteousness. It is expressly declared in Holy Scripture. It is the teaching of the early Church, and it is held by our own branch of the Catholic body. Thus we may declare it to be the Catholic doctrine.

There are many reasons why I should not enter into the argument, but will you allow me to give a few quotations showing the teaching of the early Church. They are taken from the Oxford translations of the Fathers.

St. Augustine, vol. 20, page 865, writes thus: —"Without thine own will the righteousness of God will not be in thee. The will is none save thine own, the righteousness is none, save God's. The righteousness of God can be without thy will, but cannot be in thee without thy will. It hath been shown thee what thou oughtest to do; the law hath commanded. 'Do not this, nor that; do this and that.' It hath been shown thee, hath been enjoined thee, it is close to thee, if thou hast any heart, thou understandest what to do; pray that thou mayest do it, if thou knowest 'the power of Christ's resurrection. For He was delivered for our sins and rose again for our justification.' What is 'for our justification?' That He might justify us, that He might make us righteous. Thou wilt be the work of God, not only in that thou art a man, but in that thou art righteous. For it is a better thing for thee to be righteous than to be a man. If God made thee a man and thou makest thyself righteous thou makest something better than God made."

St. Chrysostom in his Homilies on the Epistle to the Romans, Ox. Lib. vol. 7th, page 94, writes thus: "To declare his righteousness." What is declaring of righteousness? Like the declaring of his riches not only so as to show Him rich himself, but so also as to make others rich; or of life, not that He only is Himself living, but also that He makes the dead to live; and of his power, not only that He is powerful, but that He makes the feeble powerful. So also is the declaring of His righteousness, not only that He is Himself righteous, but that He did also make them that are filled with the putrifying sores of sin suddenly righteous. And it is to explain this, viz., what is "declaring," that he has added "That He might be just and the justifier of him which believeth in Jesus." Doubt not then: for it is not of works, but of faith: and shun not the righteousness of God, for it is a blessing in two ways; because it is easy and also open to all men."

Page 116, he says, "For as man showeth his love to God, by having great thoughts about Him, (for this is a proof of love,) so doth God love him, though deserving to suffer for countless sins, not in freeing him from punishment only, but even in making him righteous. He then hath whereof to glory as having been counted worthy of mighty love."

Page 116, "For if he be blessed that by grace received forgiveness, much more is he that is *made just* and exhibits faith."

I have before me many quotations from these two fathers, and very many references to St. Cyril of Jerusalem, St. Cyprian, S. Pacian, S. Athanasius, and St. Gregory the Great. These however will suffice for the present design. St. Athanasius dwells largely on the great Catholic doctrine that men in Christ incarnated "partake of the divine nature" and "are filled with the righteousness of the word." P.

The Churchman.

New York, Saturday, April 11, 1846.

Floyd Smith, General Agent, No. 12 John street, up stairs.

REPORT *in favor of the Abolition of the Punishment of Death by law, made to the Legislature of the State of New York, April 14th, 1841. By John O'Sullivan, member of the Assembly from the City of New York.* J. & H. G. Langley, 57 Chatham street.

The Report forms a pamphlet of 168 pages, of which some fifty pages are devoted to an attempt to show that Capital Punishment is neither enjoined nor sanctioned by the Holy Scriptures. It was made to the Legislature at the last session, and proposes a bill for the abolition of the punishment of death by law, which is before the present Legislature, and will probably soon receive their final action. We have no room for an analysis of the Report, and must be content to offer a few brief reflections on the general subject.

A limited right of civil government over the lives of its subjects has been claimed and exercised, we believe, by every nation on earth, and is defended, though on various principles, in all received theories of government.

It is important to remark, that in the present Report this right is CONCEDED. For having quoted an extract from the report of Mr. Rantoul to the legislature of Massachusetts in 1837, which denies the right, and argues against it from the theory of the social compact, the present Report says, pp. 44, 45, "It may be conceded, therefore, in the abstract, that society does possess the public right of inflicting the punishment of death for the crime of murder as an extension of the natural private right of self-defence which resides in the hand of every individual."

The right is one thing, the explanation of it, another. We hold the report to its concession of the right, without regard to the theory of its origin.

The concession of the right, however, involves its divine sanction. For no one man, and therefore no number of men, can be justified in taking the life of man, except by the permission either expressed by Revelation or collected from reason, of Him who gave life. No one man, and therefore no number of men, possess a right over their own lives; a right which they do not possess, they cannot confer; and consequently, if government have, as is conceded in the Report, a limited right over the lives of its citizens, it must be derived from a higher than human authority. Therefore;

Whatever proximate resolution be made of the right, either into expediency, necessity, or self-defence, the ultimate resolution of it must be into the authority of the Supreme Lawgiver. This cannot be said of all the rights of civil government, most of which may be explained, as is clearly shown by Mr. Rantoul, and as is fairly implied by Mr. O'Sullivan himself, p. 48 of the Report:

"It is vain to talk of a *forfeiture* of the right of life on the part of the criminal. Man can never rightfully *forfeit* his life—to any other than to the Power who gave it. The idea of a *forfeiture* implies that contract to that effect which none can pretend to exist. He cannot rightfully throw it away by his own act. The commission of crime—under the influences of education and circumstance few of which, often, have been formed or controlled by himself—however it may darken his moral being with the stain of guilt with which he has imbrued his hand, constitutes rather so much the stronger reason bidding him, on the most solemn considerations, considerations that extend from time through eternity, to live to atonement, to repentance, to repurification. There can be no such thing as a *forfeiture*, by man to man, or to men, of the right and duty of life, in any sense in which that expression can have an intelligible meaning."

"There can be no such thing as a *forfeiture* by man to man of the right and duty of life;" and again; "Man can never rightfully forfeit his life to any other than the power who gave it." This is sound language and congenial to the spontaneous dictates of human nature. But the Report itself concedes that government has the right to inflict the punishment of death for crime; and when the right is exercised, to whom is the life of the criminal forfeited? Again; the settled usage of language, and the authority of the best jurists, justify the expression that a man convicted of certain crimes *has forfeited his life;* and it is too much to say that an expression resting on universal consent, and sustained by the best authority, is used in an unintelligible sense. We agree, however, with the Report, that "there can be no such thing as a *forfeiture*, by man to man, or to men, of the right and duty of life in any sense in which that expression can have any intelligible meaning;", and thence we argue that the forfeiture is made, not to man nor to men who are the ministers of government, but to ALMIGHTY GOD, by whose authority they act. Thus, from the concession and argument of the Report, we are justified in the conclusion that government has a limited right over the life of the citizen, and that this right is justly and ultimately, as by the generality of mankind, who see rather than reason, it is spontaneously and immediately referred to a higher than human origin.

We appeal then to the FACT, that the punishment of death by law is sanctioned by the several States of our Union as a proof that the fathers of our republic recognized the divine institution of government. These great and good men doubtless had their theories of government, but they did not make hobbies of them; they used a theory, as far as it went, to explain the phenomena of government, but they were men of too much practical wisdom to bend the universal prescriptions of government to a favorite theory. They were no slaves to theories; and the existence of such features of government as conflict with *our* theories, may prove either that they did not hold these theories, or that they held them with modifications and abatements which we fail to take into account. The permission of slavery, for instance, is thought by many to be in collision with a theory of human rights unanimously held by the signers of the Declaration of Independence; it may be so; but it seems more respectful to their memory to deny the reality of such collision, and to resolve the appearance of it into our own imperfect acquaintance with their theories. The administration of oaths, the adoption of laws prohibiting blasphemy, and recognizing the LORD's day, and other institutions of the Christian religion, and especially the institution of marriage, on the ground on which our LORD has placed it, all which flatly contradict some popular theories of government, are also standing proofs that the fathers of our republic either did not adopt these theories, or at least did not blindly and rashly follow them. At all events, the sound argument is from fact to theory, and not from theory to fact; and hence we hold it be more safe and logical to argue from the fact of capital punishment to the true theory of government, than from a bald theory of the social compact to argue for the abolition of capital punishment.

We are no advocates for such an unlimited divine right of government as would sanction oppression and subserve the purposes of tyranny. Laws which men make, men may repeal; and the rights which they have conceded in trust, they are at liberty to revoke when the trust is abused. But there is no room for this liberty in regard to those things which are immutably good or evil in themselves, nor in respect to those rights of government which men, having never possessed, have never conceded. Hence, *within these limits*, that is to say, in the execution of the immutable and fundamental laws of morals and in the power to punish certain crimes with death, we do not hesitate to defend human government on the ground of divine right and institution.

It will hardly be denied that the municipal laws of England, (whence our own are derived,) rest on this foundation; and that their rules respecting natural rights and crimes have been regarded by her best jurists as declaratory of the will of the Supreme Lawgiver, and as thence deriving their obligation. We wish by no means to be understood as justifying every particular enactment, but as referring to the principle and design of English legislation, which have been to render laws the expressions of the will of God, and to rest their obligation on divine authority. As little can it be denied that the tendency of much of the later legislation of our own country has been to remove the laws from this foundation, and to resolve them into mere conventional rules, having no higher authority than the present will of the governed. Hence the growing facility of divorces beyond the limits which the divine law allows, and other charges of a kindred nature; the statutes authorizing which are really not laws in any sound sense of the term; are not expressions of the LAW of Nature, and therefore not calculated to promote the safety and happiness of Society; but are no better than the mutual agreements of a portion of one age and country to secure for themselves an impunity in crime.

Now in this view of the subject, we cannot but regard the question of abolishing the punishment of death by law as a very critical one for the legislature to settle. Government now has the right, and the right is inexplicable, except on the ground of its divine origin: the recognition of which is a confession of the divine right of government in the vindication of the laws which GOD has enacted, and in the punishment of crimes which He has forbidden. We should look upon the surrender of this right, therefore, as a new and portentous heave of civil government from its prescriptive foundation to the quicksands of an Atheistic theory; from being the appointment of ALMIGHTY GOD for the due administration of His laws to the contrivance of a herd of animals congregating for the harmonious indulgence of their own instincts; from the stability of LAW, which from its very nature and definition is the direction of a superior, and binds alike the willing and the unwilling, to the mutability of a *promise* which is the fruit of a compact that may at any time be cancelled by the good pleasure of the parties who framed it.

The stability and equity of government, the obligation of its laws, and the dignity of its officers, depend on the sanction, either expressed by Revelation or inferred by Reason, of the Supreme Lawgiver; and it is surely worthy of grave consideration whether we are prepared to adopt a measure which greatly tends to weaken this foundation and to remove it from under our feet.

It were gratuitous to prove a point which is conceded, otherwise the right of government to inflict the punishment of death might be sufficiently proved from reason and from the universal prescription of all ages and nations. Indeed, the supposition that government has not the right, and that the execution of criminals which is, and ever has been, the perpetual and visible proof of the authority of ALMIGHTY GOD acting through the ministers of justice, and upholding its eternal decrees; the supposition, we say, that this divine and impressive administration of justice serves, and ever has served, to attaint the functionaries of government with the guilt of murder, does seem to us to be the most revolting, insulting and monstrous, which folly and fanaticism could invent. And yet if government have not the right—ay, and the divine right, for no less is adequate to the case—to inflict the punishment of death, then the Report offers no insult to the legislature, but utters the simple and naked truth when it terms, as it frequently does, the execution of criminals "legalized," and "judicial murder;" "ruthless cruelty," and "an unanswerable lie to all public and private professions of Christianity."—*Report, p. 30, and passim.*

The same point is also, we think, susceptible of the clearest proof from Divine Revelation. If there be a doubt on this subject, it is dispelled by the present Report itself, which, in order to disprove the sanction of the right by Divine Revelation, is driven to impute errors, cruelty, and a revengeful spirit, to the Mosaic code, and to contend that it was totally abrogated by the Gospel; for surely if any thing defeats itself, it is an appeal which is made to Divine Revelation, on the confessed ground of its divinity, and which can only sustain itself by imputing to the same Revelation, errors and contradiction. Thus as we have cited the Report itself in favor of the right, by its own concession, and in favor of the divine right by necessary implication, so now we cite it in favor of the revealed sanction of this right; an alternative to which a reader of the Report is naturally led who does not believe the Bible to be a cruel, sanguinary and self-contradictory code.

All punishments carry an appearance of cruelty, though in truth they are wise and humane provisions for restraining the spirit of violence and revenge. If the Mosaic code were sanctioned by GOD, it must be pervaded by this humane design; and indeed, they who have most thoroughly investigated the subject have shown, that the spirit of cruelty and revenge can no more be justly charged on it than on our own code for sanctioning capital punishment, solitary confinement for life, or any of the various kinds and degrees of imprisonment; and that in fact all its regulations were wisely and humanely adapted to restrain the spirit of violence and revenge in the way best suited to the age and nation. And as to the alleged abrogation of the Mosaic code, it ought surely to be so understood as to harmonize with our LORD's declaration, that he "came not to destroy, but to fulfil the law," i. e., to fill out, enlarge and elevate the moral part of it by the addition of higher and purer precepts under higher sanctions. This view of the subject puts the Mosaic code, in general, and particularly the matters of polygamy, divorce, retaliation, &c., in a different light from that in which they are placed by the Report.

As the Report, however, refers to capital punishment as "public judicial murder," and as a violation of the sixth commandment,* and thus casts on the very legislature which it addresses an imputation which a regard for its own dignity should oblige the legislature to repeal, we feel that there is the less reason for either surprise or complaint, that it should speak of "the crude, cruel and unchristian features of the Mosaic code," and of "the radically democratic spirit of his [our blessed Saviour's] whole doctrine."

If the right be, as is conceded in the Report, possessed by government, it is hard to see what is gained by seeking to deprive it of its scriptural sanction. Such a right, whenever or however exercised, needs, above all others, to be fortified by the most explicit sanctions of that authority which alone makes it a right; and since it cannot be totally denied, it surely ought not to be doubtfully vindicated.

But if the right be conferred by GOD on civil government, and if the government have authority to exercise it as His representative,—as must be the case, if it have the right at all, since as the Report conclusively argues there can be no forfeiture of life to any other than the Power who gave it,—then the actual exercise of the right must in some cases be obligatory. Else to what end is it given by Him who gives nothing in vain? And if in any case the exercise of it be obligatory, it will hardly be denied to be so in the case of murder. Nor let it be forgotten, that the practical denial of every obligation is sure to be followed by evil consequences proportioned to its magnitude and to that of the ends which it is intended to promote.

But apart from the indirect evidence afforded by the Mosaic code, do the Scriptures directly and specifically empower the civil magistrate to punish the crime of murder with death? On this point there are particular texts which on all sound principles of criticism must be deemed absolutely conclusive, which the Report, as it seems to us, in vain endeavors to parry, and the force of which, we apprehend, cannot be evaded except by a retreat to the broad ground that the Scriptures are not designed for the regulation of civil government. But this ground, however congenial to some popular theories of government, is directly in the teeth of those principles on which the Common Law of England and of our own country has been raised and expounded; the most enlightened jurists of both countries not only regarding the foundation of this law to be the eternal Law of Nature, but confessing also that the law of nature may be more surely and clearly ascertained by the direct and express declarations of the HOLY SCRIPTURES, than by the doubtful inferences and scanty collections of human reason. On these pages stands the record, "Whoso sheddeth man's blood, by man shall his blood be shed," and the Report has failed to convince us that this mandate, in the sense in which it has been immemorially received and acted upon, is not declaratory of a law of GOD, and designed to invest the magistrate with divine and plenary authority, for the crime specified, to take the life of the citizen.†

If the right of government to inflict capital punishment, and the obligation to exercise it, are proved, the cruelty of the act is purely a fiction of the imagination; as much so as the amputation of a limb; and to call it wrong, is a contradiction in terms. All declamation, therefore, on these topics, is the mere effervescence of passion.

Whatever be the fate of the present bill, we hope, and we have a right to expect, that the Legislature will be governed in their deliberations respecting it by the principles of Law and Reason, and not suffer their minds to be unduly influenced by petitions from the people, or the expressions of the pubiic press. Many of the subjects on which they are called to legislate are of the class which moralists term indifferent; i. e., neither intrinsically good or evil; and in such matters legislators may safely yield more or less to the wishes of their constituents. But in matters which belong to the foundation of law, which are intrinsically good or evil, and which are determined to be part of the law of nature either by the express revelation of GOD, or by those collections of reason which are manifested in universal consent or custom, the legislator who looks for no higher guidance than the will of his constituents, proves himself unworthy of his trust. In such matters he is bound to look beyond all local and temporary considerations, the expressions of a particular age or country, and to govern his vote by those principles and usages which embody the collective wisdom and experience of man, and thus to rectify the public opinion of his age by the principles of Law, and not to accommodate the law to pubiic opinion. It is to this end that the duty of legislation has been in all ages committed to the wisest and gravest men, in order that their enactments might not be a mirror to reflect the evanescent feelings and views of the multitude, which are often one thing to-day and another to-morrow, but rather a rock on which the superstructure of society may be so immovably settled, that the changes of time and the fluctuations of passion shall not diminish its strength. And this is manifestly the principle of our own republic, in which the people do not meet in popular assemblies to define and expound the law, but devolve this grave duty on those whose powers, education and habits best qualify them for the task. We hope, therefore, that in this grave question our legislators will feel the true dignity and responsibility of their station; that they will bring the wisdom and steadiness of past ages to correct whatever they may see of lightness and rashness in the present; and not be tempted to compromise any settled principle of law or right reason under the specious pretext of reform. Reforms which are truly such, and are grounded on principle, are none the less valuable and permanent in their results for being slowly and cautiously made; reforms, which are so called, which are not grounded on principle, and which are really no more than concessions to a degenerate public sentiment, always aggravate the evil which they are meant to alleviate; or rather, in providing an escape from one fancied evil for the present generation, they entail manifold real evils on generations to come. Institutions live long after the reasons which led to their adoption are forgotten; and to set them aside on light grounds, and merely to satisfy the wishes of those who are not competent to judge of their nature and tendency, is not to advance society, but to keep it in a perpetual state of infancy and change.

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* We have not found time to revise the above article as we intended, and are therefore obliged to submit in its original form.

* Augustinus, quæst. 71, super Exod Quod dictum est, (inquit.) *Non occides*, non putandum est fieri contra hoc præceptum, quando lex occidit, vel occidi aliquem occidi Deus jubet, ille enim facit qui jubet quando ministerium negare non licet. Hæc ibi Augustinus. Nempe homicida non est, qui Deo occidere jubenti paret, sed rebellis est, qui Deo occidere jubente, parcit, ut patet exemplo Sauli Regis, 1 Sam. 15: 23. *Forbesius*, Theol. Moral. lib. vi. cap. 2.

That is;

It is not to be thought that when one is deprived of life by law, or by the command of GOD, there is a violation of the precept, "Thou shalt not kill;" for he does the act who orders it, nor is it lawful to refuse the service. This is the remark of Augustine; and certainly, he who takes life in compliance with the command or institution of GOD, is so far from being a murderer, that he would be a rebel if he refused to perform the act; as appears from the case of Saul, 1 Sam. 15: 23.

† It is curious to observe, (so extremes meet,) that the Report made to our legislature in the 19th century, in the fancied spirit of enlightened reform, adopts the same view of this and parallel texts as was adopted by the Mennonites or Anabaptists, a sect of turbulent fanatics that sprang up about the time of the Reformation, and, under the chimerical pretext that CHRIST was about to take the reins of government into his own hands, declared war against all law governments and magistrates of every kind. Speaking of Gen. ix. 6, the Report says: "There is nothing mandatory in it; . . . the simple future tense . . . without that addition of the Hebrew gerund which we usually render 'surely,' is merely future or *potential;* . . . it, (Gen. ix. 6,) is by many regarded as simply a prophetic and denunciatory warning against the shedding of blood, as calculated to produce a similar retributive fate." (Report, pp. 25 and 15.) This objection is thus answered in Poole's Annotations on the place:

"The Anabaptists will have the text for punishing offenders to be taken, not perceptively, but prophetically, because they are phrased in the future tense, and so they shall imply not a command, but a bare examination; whereas if so, being general, they would contain an untruth; for many bloody malefactors often do escape the sword they have deserved; besides, 'tis usual in the Hebrew to put the future tense for the imperative mood, as Ex. xx. 13, and elsewhere. And this and such like texts do not only justify the use of the magistrates' sword as lawful, but require it as a duty; and in such a case, mercy to a bloody man may become cruelty to many innocent persons, as where pardons for murders are easily granted, these murders are exceedingly multiplied; as in France."

A reference to the Critici Sacri, or to Poole's Synopsis, will show it to be the concurrent sense of the commentators that the text under consideration, (with others like it,) empowers civil government to take the life of the murderer in the name and on the authority of GOD; in other words, by divine right. Thus Munsterus; "The magistrate is here instituted by GOD, and the sword given into his hands. GOD, who had before reserved all judgment to himself, and did not even suffer Cain to be put to death by man, after the deluge shares his power with man, and confers on him the power of life and death. Thus Fagius: "It is not lawful for any private man to do violence to a murderer and to kill him, but this pertains to the magistrate." Thus Vatablus: "Death is here decreed to murderers either by the magistrate or by an executioner otherwise sent by GOD." And to the same effect are the paraphrases of Castalio and Clavius. Nor is the view of Grotius, though gratuitously refined, (for the law was evidently prospective,) substantially different; who says: "When this law, (Gen. ix. 6,) was given, courts of judicature had not been constituted; and therefore the natural right of retaliation is here declared; which after men were multiplied and distributed into nations, was, with the exception of some particular cases, deservedly entrusted to judges alone."

Ainsworth *in loco* remarks: "'He that sheddeth'—meaning *wilfully*, for he that killed his neighbor unawares, his life was provided for by the law in Numb. 35, 11. 'By man shall his blood be shed'—that is, by the magistrate; whose power is here established for killing all wilful murders; as the Chaldee expresseth it, saying 'With witnesses, by sentence of the judges, shall his blood be shed.'"

Bishop Patrick's comment is also worthy of note.—"*By man shall his blood be shed.* That is, by the magistrate or judges. For GOD had kept the punishment of murder in his own hand till now; as we may gather from the story of Cain, whom he banished, but suffered nobody to kill him. But here gives authority to judges to call every body to account for it, and put them to death. * * * I will only add, that they rightly conclude, that as courts of judicature were hereby authorized; so what was thus ordained against murder, by a parity of reason, was to be executed upon other great offenders; there being some things which are no less dear to us than life; as virginal chastity, and matrimonial fidelity," &c.

As the Report argues (with a view to restrict the passage to brutes) that the word *whosoever* should be rendered *whatsoever*, and quotes Michaelis to this effect, it may not be amiss to give the entire passage of Michaelis: "But it being at the same time a seeming punishment on animals themselves, and a relic of the law formerly given to mankind while yet in their infancy, and in a state of extreme rudeness, and guided solely by their senses. 'Whatsoever creature sheddeth human blood, be it man or beast, by man shall its blood in like manner be shed;' [Gen. ix. 6] for according to the tenor of the preceding verse, where beasts as well as man are mentioned, where GOD had said that from man as well as beasts, he would require the blood of men, not indeed *immediately*, but as He expressly declares by the instrumentality of man to whom he assigns the duty of avenging it, the sixth verse is to be rendered not *whosoever*, but *whatsoever* sheddeth human blood, so as to include beasts as well as man."—*Com. on the Laws of Moses, Art.* 274.

A reference to Patrick, to almost any of the commentators, will show that there were wise reasons for including beasts as well as men in the scope of the law; but the restriction of it to beasts alone is a strain on the text, of which it is impossible, we believe, to convict Michaelis, or any other commentator. This view is, we apprehend, peculiar to the author of the Report, and one to the adoption of which he has apparently been led by devotion to a favorite theory. We are sorry to speak even with the semblance of disrespect of a writer whom we very highly esteem; but when we find him speaking of the received version of Gen. ix. 6, as given "from no other reason than the prejudice of a 'foregone conclusion,'" and again as "a clear *mistranslation*, founded on an ambiguity in the original; which ambiguity has been decided by the first translators, and so lilt ever since, by the light, or rather by the darkness, of their own preconceived views on the subject—views derived from the established barbarian practice of their time"—we feel that there can be no want of due civility in saying that the generality of his criticisms on the sacred text, (of which the above is a fair specimen,) will be regarded by all persons who are conversant with solid principles of interpretation, as of no weight whatever.

On this ground we attach little importance to the argument in favor of abolishing the punishment of death, drawn from the unwillingness of jurors to convict those who are proved guilty of capital crimes. If the fact be so, the true remedy for the evil is to explain to jurors that they are under the influence of an erroneous conscience: that the law of the land is the rule by which their consciences should be governed; and that in adopting any other course under the plea of conscience, they are in truth sinning against the laws of God and man. If such arguments are ineffectual, we must bear the evil until it works its own cure. If it respected a thing indifferent, we might meet it by concession; but when it respects a principle settled by the law of God, the Legislature, we contend, has no right to meet it by concession; not to repeat that every concession of principle tends ultimately to augment the evil which it seems to remove; and that there is no limit to such concessions when once they are begun.

We have remarked, that if the right under consideration and the obligation to exercise it, exist, evil consequences must ensue from its surrender. The full extent of these consequences it is impossible to foresee, but some of them are obvious. One is the outbreak of popular feelings, attaining by the violence of mobs those ends of justice which cease to be secured by the calm energy of the law. Another is the continued mitigation of law to the morbid sympathies of one portion of the community until it defeats its own end, and fails to provide for the adequate protection of the whole. Another is the unsettling of the divine law, which cannot be broken in one point without involving other infractions in its trains. Of this we have a proof in the proposed act, the first section of which declares the punishment of death by law abolished, and proposes solitary confinement for life as its substitute, and the second proceeds as follows:

> "§ 2. On conviction of any person of any crime thus punishable, he shall thereupon be deemed, with respect to all contracts, to the bonds of matrimony, to all rights of property, and to all civil rights and relations of what nature soever, dead, in all respects as if his natural decease had taken place at the time of such conviction."

Over the rights of property, over all rights and relations which are *merely* civil, the State, it may be granted, has an absolute control: it may declare a man civilly dead. But the bonds of matrimony are not merely civil; they have an obligation which the State can neither create nor annul, except in conformity with the Law of Nature as expressed by Revelation. But the proposed act goes much farther than to declare a man civilly dead; it invests the State with an absolute authority over the marriage contract; with authority to reverse and annul it, not only for causes not recognized by the divine law, but even, as it may happen, against the consent of both the parties; or, if the consent be presumed, permitting and encouraging one of the parties to contract an alliance which the law of God would pronounce adultery. Thus in the very act of surrendering a right which Divine authority confers, the State assumes to itself a power which the same authority forbids; thus fortifying delinquency in one point by usurpation in another, and confounding and unsettling the law of God in both. Strange anomaly in Christian legislation!

Bishop Bull concludes a critical examination of the word *justification*, (as used in the Holy Scriptures and in reference to the state of man before God,) in language to this effect:* that it may be held as certain that the word is taken in a forensic sense, and denotes the act of God whereby He, as Judge, declares or pronounces a man just or righteous who has complied with the terms of the Gospel covenant; and thereupon absolves him from all sin committed before his repentance, and receives him to eternal life as a gracious reward of the righteousness with which he is then endued and adorned.

This we regard as the Catholic doctrine on justification; that which is taught in the Scriptures; which is agreeable to the sense of the Fathers; which was maintained by the English Reformers, and which has certainly been held by a large majority of the Anglican divines.

We have frequently had occasion to maintain this doctrine in opposition to the extravagant and demoralizing tenets of popular Protestantism; which teaches that man is now under a law which it is impossible for him to obey; that obedience to the law of Christ is not a condition of justification; but that men are justified by the imputed righteousness of Christ apprehended by faith only; and that even faith is not strictly a condition of justification, but merely an instrument for appropriating the righteousness of Christ.

The communication of a correspondent in another column makes it proper for us now to call attention to the Catholic doctrine in opposition to the Romish perversions.

Our correspondent takes the word *to justify* in the sense of *to make just*; and so makes justification to be not the act of God as our judge, but the act of God as He new creates us in Christ Jesus. In this sense of the word there can be no question that all who are renewed are made just or righteous, or justified by righteousness inherent.

It is also undoubted that the righteousness thus inherent in us is, in a certain sense, the righteousness of Christ; for it consists in that obedience, or conformity to the law of right, which we are totally unable to yield through our natural strength, and is therefore Christ's righteousness, because it is wrought and can be wrought only through the grace and spirit of Christ. The Gospel of Christ by bringing life and immortality to light gives us motives which human reason cannot furnish, and the Spirit of Christ which is the Holy Spirit or Spirit of holiness, imparts to us a strength which is above nature; and hence Christ is the author of righteousness in us because He alone enables to be righteous.

The Pelagians contended that men were capable of righteousness without the preventing grace of God and the inspiration of His Spirit; and that all the grace which men needed in order to be perfectly righteous consisted in natural ability, forgiveness of past sins and knowledge of the Divine law. The Semi-Pelagians confessed the need of further grace but such as man might merit in virtue of his antecedent volition and faith. In opposition, however, to all these the Catholics affirmed that inherent righteousness was the free gift of God; that we do nothing to merit it; but that Christ comes to us while we are lost in sin and ignorance, and makes us righteous by the energy of His grace and Holy Spirit.

To this aspect of the Catholic doctrine we refer the strong, and true as strong, expressions of the fathers quoted by our correspondent. In opposition to every form of the Pelagian heresy, the fathers asserted with all the force and clearness of which language is capable, that God makes us righteous and not we ourselves; and until errors as bad, or if possible worse than those of the Pelagians were engendered, it was not only true but safe, natural and the utterance of a simple faith to say that we were justified, i. e. made righteous by the righteousness of Christ inherent.

A little consideration, however, will suffice to show that this expression is capable of abuse.

For obviously there is in Christ a righteousness different *in kind* from any that may without impiety be said to inhere in us. For Christ satisfied the Divine Justice; acquired for the human nature the right to remission of sins; the right to eternal blessedness and glory; He truly merited for us pardon and eternal life. When it is said, therefore, that we are made righteous by the righteousness of Christ inherent in us, every good Catholic will at once acknowledge that the righteousness which satisfies Divine Justice, and to which remission of sins and eternal life are due, is excluded; and that the righteousness inherent in us consists in those holy tempers and dispositions, that repentance, faith and charity, which qualify us to receive that remission of sins and eternal life which are due to Christ's Righteousness alone, and are the fruits of His atonement.

The language of the fathers, true in itself, being used in an unguarded sense, favored the error that men in virtue of the righteousness of Christ inherent in them, were able to satisfy the divine justice, and by the inherent dignity or worth of their actions truly to merit pardon and eternal life. A more subtle error was never invented; the traffic in indulgences and pardons, buying souls out of Purgatory, and the doctrine generally of satisfactions and penance, as held to this day in the Roman communion, are its natural fruits.

Another direct consequence of this error was the conjunction of the merits of the Saints with the merits of Christ; the exaltation of them to be joint mediators and intercessors with Christ; and a reliance on their merits and on the efficacy of their mediation and intercession, conjointly with Christ's, for salvation. Why not if the righteousness inherent in them was the same as the righteousness of Christ?

To cut up these errors and abuses by the roots, the Reformers affirmed that there was a twofold righteousness; the one such as satisfies the Divine Justice and truly merits, as a matter of right and justice, remission of sins and eternal life; the other such as does not satisfy justice but such as, in consequence of Christ's satisfaction to justice, God has graciously promised to accept and reward with eternal life. The former is inherent in Christ alone and not in any of His followers; the latter is inherent in all who are faithful followers of Christ. The former has procured and established on the grounds of immutable and eternal justice that covenant under which the promise of pardon and eternal life is extended as a boon or mercy to fallen man; the latter consists in that repentance, faith and new obedience by which we are made partakers of the benefits of this covenant, and are qualified for the reception and enjoyment of its heavenly blessings. In a word the former procures for us from the Divine Justice remission of sins and eternal life; the latter makes us fit or meet to receive and enjoy the gracious gifts of pardon and eternal life; and is required of us as an indispensable condition on our part in order to their reception.

By thus calling attention to the fact of a twofold righteousness, the one satisfactory to justice and truly meritorious of pardon and eternal life, and proper to Christ alone, the other consisting in that obedience to the new law which springs from faith in Christ, and proper to His faithful followers; the one a justifying, the other a sanctifying righteousness; the one manifesting itself towards us in the non-imputation of sin and the acceptance of our persons to eternal life, the other manifesting itself in us by our doing those things which God hath before ordained that we should walk in them; the one in fine the *meritorious*, the other the *conditional* cause (or *causa sine qua non*) of pardon and eternal life; by thus calling attention, we say, to the obvious fact of a twofold righteousness the Anglican Church, in an eventful age, arrested and turned back the flood of Roman abuses and corruptions, without the least shadow of concession to Antinomian extravagance and licentiousness.

The Court of Rome, on the other hand, though it had long promised to aid in the correction of abuses the prevalence of which it was in vain to deny, yet sadly disappointed the hopes of all good Catholics; and by its influence in the Council of Trent and the procurement of decrees favorable to its corrupt system, has rivetted on those who have remained in communion with the Bishop of Rome the very abuses the removal of which it professed to desire. To cut off verbal disputes and to come directly to the point, we define *merit* to be that quality of an action which gives it a just right or title to reward in virtue of its intrinsic dignity and independently of the divine promise; so that though there were no promise a man might lawfully complain if the reward were not conferred; and we affirm that in this sense Romanists hold the doctrine of merit. The fathers, indeed, wholly unconscious of the abuse which would afterwards be made of their language, speak of the works of the justified as meritorious of eternal life, meaning that they are meet to receive eternal life in virtue of God's promise; and in this sense we allow the merit of good works, although we say that the expression is not strictly correct, since the true merit of an action, in the proper sense of the word, supposes the right to reward to be in the action and not to depend on the promise. But Romanists, to the grief of all good Catholics, start aside from this wholesome doctrine and teach that eternal life is due to the works of justified persons, not only in virtue of the promise of God, but also in virtue of the intrinsic dignity of the works; so that there is a certain proportion or equality between the works and the reward! This most presumptuous and offensive doctrine the decrees of the holy Council of Trent have been framed to confirm and perpetuate; while at the same time they allow and favor the still more dangerous error advanced by Roman doctors of the highest distinction, that even if there were no promise, no covenant, the works of just men would truly merit eternal life.

Weighing these matters our correspondent, we think, will see that when the fathers taught that we were justified by the righteousness of Christ inherent they meant to condemn the error of the Pelagians, but not to sanction the worse and to them unheard of errors of the Romanists. The doctrine, we apprehend, is one on which all parties have long since taken very definite positions. The Romanists, supported by the decrees of the Council of Trent, teach that the works of the justified satisfy the justice of God and truly merit eternal life in the sense of the word *merit* which we have stated above. Catholic Churchmen, on the other hand, teach that the works of the justified are pleasing to God only in virtue of Christ's satisfaction to justice, and have no other title to reward than in virtue of God's gracious promise. And for the connexion of the subject with Baptism, Catholic Churchmen are content to regard Baptism as a seal and initiation into the Christian Covenant, and the means of imparting the grace and Holy Spirit which enable us to fulfil to our lives' end the terms of the covenant, and so to be partakers of the divine nature, i. e. of truth and mercy and justice; but in view of the shocking abuses which have grown out of broad and unqualified statements which are susceptible alike of a good and a bad sense they must leave it for Romanists to say, without qualification or explanation, that Baptism is a means of infusing into us the righteousness of Christ. In a word, Romanists, in order to prop up their system of merit, and their doctrine of satisfaction, indulgences, &c. &c., may find it convenient to make justification the act whereby God, as the author of the new creation, *makes us righteous*; but Catholic Churchmen, while they allow that there is a sense in which this statement is most true, yet in order to counteract the corrupt system which the statement in its perverted sense is made to uphold, fall back on the scriptural use of the word and represent justification as the act whereby God as a Judge, declares or pronounces us just, when we have performed the condition of the Gospel Covenant; and thereupon absolves us from all sins committed before our repentance, and receives us to eternal life as a gracious reward of the righteousness with which we are, at the time of our reception, endued and adorned.

Most animating is the anthem which the Church on Sunday next puts in the mouth of her children,—Christ is risen; the same words in which the Apostles first and the Church ever since have expressed their joy for the resurrection, and the usual salutation of the day (says Bishop Sparrow) all the Church over; to which the answer in some places was, Christ is risen indeed; and in others this, "And hath appeared to Simon."

Holy Church (continues the same holy Bishop) her aim is in all these chief days to represent as full as may be the very business of the day, and to put us into the same holy affections that the Apostles and other Christians were, when they were first done; she represents Christ born at Christmas, and would have us so affected that day yearly, as the first believers were at the first tidings delivered by the Angel. So at his Passion she would have us so affected, with sorrow as they were that stood by the Cross. And now at his Resurrection she desires so to represent it to us, as may put us into the same rejoicing that those dejected Christians were when the Angel told them, "He is not here, but is risen." S. Luke xxiv. 6. Holy Church supposes us to have fasted and wept upon Good Friday, and the day following, because our Lord was taken away, according to that of our Saviour, "The time shall come that the Bridegroom shall be taken away from them, then shall they fast in those days," and now calls upon us to weep no more, for Christ is risen. And that she may keep time also with the first tidings of the Resurrection, she observes the Angel's direction to the Woman, S. Matt. xxvi. 7, "Go quickly and tell his disciples that he is risen." Supposing us as eager of the joyful news of Christ's Resurrection, as they were, she withholds not the joy, but immediately after Confession and Absolution, she begins her Office with, Christ is risen.

We owe an apology to our readers for having divided the article of our correspondent "B. T. O." last week, but it was impossible to insert the whole of it. We regret this the more because it compels us to defer to our next another number which is suited to the Easter Festival.

The majority of the Committee to whom was referred the memorial adverse to Trinity have reported against the memorialists.

☞ Notices of several pamphlets and books are unavoidably omitted.

To Correspondents.

"Metropolis" and "M. N." in our next.
"A Donor" and "E." are received.

Domestic Intelligence.

New York.—*Episcopal services performed by Bishop McCoskry.*—March 31. Laid the corner-stone of the Church of the Holy Apostles, New York. Palm Sunday, April 5, confirmed 58 in the Church of the Ascension, New York. In the afternoon of the same day, confirmed 11 in the Church Du St. Esprit, New York. In the evening confirmed 44 in All Saints, New York.

Massachusetts.—Tuesday, March 26, in Christ Church, Cambridge, Bishop Eastburn, confirmed 8 in the afternoon. On the Fifth Sunday in Lent, March 29, he confirmed 9 in Trinity Church, Boston.

Connecticut.—The Rev. H. V. Gardner has received and accepted a call to the cure of the parishes of Christ Church, Harwinton, St. Matthew's, East Plymouth. Address, Harwinton.—*Calendar.*

New Jersey.—The Domestic Committee of the Board of Missions having appointed a Missionary to the Jews, and the enterprise needing special funds for its effectual prosecution, I readily comply with the suggestion that has been made, to propose to my brethren of the clergy of this diocese that a collection in aid of it be made in every Church on the morning of Good Friday next. Let our alms go up with our prayers for the ancient nation, as a memorial before God, and who can tell what blessings may descend on them and us. "Brethren, my heart's desire, and prayer to God for Israel is that they may be saved."

G. W. Doane, Bishop of New Jersey.
Riverside, Annunciation of the B. V. Mary, 1846.

EPISCOPAL SERVICES.

On Wednesday evening, March 25, (Annunciation) at St. Mary's Church, Burlington, the Rev. Frederick Ogilby (of the diocese of Pennsylvania,) read prayers, and the Bishop preached and confirmed 27 persons. The Rev. Dr. Lyons, and the Rev. Messrs. Germain, Hallowell, Harrold, and Franklin were present.—*Banner.*

Maryland.—The Rev. Meyer Lewin having become Assistant Minister of Great Choptank Parish, Dorchester county, Md., requests that all his letters, &c. may be directed to "Cambridge, Dorchester co., Maryland."

Florida.—At Apalachicola, during a late visitation of Bishop Elliott, 8 persons were confirmed.

Louisiana.—*Church of the Annunciation, New Orleans.*—The new Church edifice, erected by the Parish of Annunciation, in New Orleans, and occupying a commanding position, fronting Annunciation Square, was on the 22d ult., consecrated to the service of Almighty God, by the Rt. Rev. Leonidas Polk. The four clergymen of the city were in attendance.

The church was filled at an early hour; after which, the Bishop and the attending clergy being received at the church door by the wardens and vestry, passed up the centre aisle reading responsive the 24th Psalm. After being seated in the chancel, the service was conducted in the following order:—

The instrument of donation presented by the Senior Warden, was read, as also the sentence of consecration, by the Rev. N. O. Preston, rector of the parish, and the office of consecration recited by the Bishop. Prayers were said by the Rev. Charles Goodrich, rector of St. Paul's Church. The Lessons were read by Dr. F. L. Hawks, rector of Christ Church; and the Psalms were announced by Rev. Charles Fay. The sermon was preached by the Bishop, from 1 Cor. ii. 2.

This is the third Episcopal Church in that city. Its architecture is of the simplest Gothic. It will seat about 650 persons,—is to be furnished with an organ and a bell,—is painted beautifully, without and within, and is truly considered an ornament, and we hope and trust will prove a lasting blessing to the cause of Christ, in N. Orleans.—*Prot. Churchman.*

David's new and original work, *Le Desert*, has been produced twice since the brief announcement which we made of it last week. This speaks well for the impression which it makes, and we are glad that another performance will take place on Wednesday the 15th, to which we can with sincerity advise those to betake themselves who are desirous of becoming acquainted with the most original of modern compositions. In our judgment, and that of all with whom we have compared impressions, the mode of representation hitherto has left nothing to be desired. II.

Departed this life on Friday, the 20th ult., Harriet Rebecca Gale, relict of the Hon. Levin Gale, of Brookland, Cecil county, Maryland, in the 64th year of her age.

Having "served God in her generation, she is gathered to her fathers, having the testimony of a good conscience; in the communion of the Catholic Church, in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope, in favor with God and in perfect charity with the world."

The sincere piety of this beloved sister—her zealous endeavor to discharge all the duties of her baptismal profession—her enlightened, unequivocal and exclusive attachment to the one true faith of "Christ and the Church," her devotion to its support of the tenth of her income; her earnest encouragement of all within her sphere, to live in devout and constant communion with it—her good works of charity to the poor, her prayers and fastings, self-denial—her delight in serving God continually in His temple—her lowly manners, her instructive walk and conversation, will, under the name of Harriet Gale, be sacred to the hearts of all the faithful who knew her. Among her last words were the Church's words of penitence and humble trust in Christ. Her body was followed to St. Mark's Chapel by a large concourse of relations and friends, when, after the most impressive Psalm and Lesson of the burial service, she was interred in the adjacent churchyard, in sure hope of a joyful resurrection. *In memoria æterna erit justus.*

Annunciation B. V. Mary, 25th March, 1846.

Calendar.

April.

9. Thursday before Easter.
10. Good Friday.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*
11. Easter Even.
12. Easter Day.—*On this day Proper Anthems are appointed to be used instead of "Venite exultemus Domino," and Proper Psalms instead of those for the Day.*
13. Monday in Easter Week.
14. Tuesday in Easter Week.
19. First Sunday after Easter.
25. St. Mark the Evangelist.
26. Second Sunday after Easter.

May.

1. St. Philip and St. James, the Apostles.
3. Third Sunday after Easter.
10. Fourth Sunday after Easter.
17. Fifth Sunday after Easter. Rogation-Sunday.
18. Rogation-Day.
19. Rogation-Day.
20. Rogation-Day.
21. The Ascension of our Lord Jesus Christ. *—On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*
24. Sunday after Ascension-Day.
31. Whitsunday.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*

Bishop McCoskry's Appointments

Good Friday, April 10, St. Bartholomew's, N.Y., at 10½ A. M., Confirmation. St. George's, N.Y., at 7½ P. M., Confirmation.

Easter Eve., April 11, Emmanuel Church, Brooklyn, at 7½ P. M., Confirmation. 2d visit.

Easter, April 12, Grace Church, N.Y., at 10½ A. M., Confirmation. Calvary Church, N. Y. at 8 P. M., Confirmation.

Sunday, April 19, Zion, N.Y., at 10½ A. M., Confirmation.—St. Peter's Church, N. Y., at 3 P. M., Confirmation. Immanuel, at 7 P. M., Confirmation.

Notices.

☞ A Course of Lectures will be delivered in St. Clement's Church, by several of the Clergy, on Sunday Evenings during Lent, on some of the more prominent duties and affections which that Holy season is meant to promote.

The last Lecture will be delivered on the Evening of Easter Sunday, April 12th, on "The Doctrine of the Resurrection."

Sermons to the Young.—The Rev. Benj. Evans, Rector of the Church of the Holy Evangelists, will preach the closing Sermon in the Course to the Young in that Church, on Sunday Evening next, 12th inst. Service at 7½ o'clock.

☞ The Rev. W. Duy, Assistant Minister of St. Ann's Church, Brooklyn, will preach to the Young, in the Free Church of the Epiphany, 130 Stanton street, on Sunday Evening, April 12. Service to commence at 7½ o'clock.

Notice—The Annual Meeting of the "P. E. Church Missionary Society for Seamen in the City and Port of New York," will be held in the Sunday School Room of St. Clement's Church on Monday Evening next, the 13th inst., at half past seven o'clock; on which occasion, the Annual Report of the operations of the Society for the past year will be read, and an election held for officers of the Society and a Board of Managers for the ensuing year. Members are particularly requested to attend. Thomas P. Cummings, Sec'y.

. The members of the Society are,—"All clergymen residing in the city of New York canonically connected with the diocese; Patrons paying 100 dollars, and Life Members 15 dollars or more at one time, and Annual Subscribers making an annual contribution of not less than one dollar. April 11, 1846.

St. Stephen's.—There will be a Concert in St. Stephen's Church, on the Evening of Easter Monday, 13th of April, in aid of the Sunday School.

Tickets, 25 cents each, and Programmes to be had of the Superintendent of the Sunday School—of the Sexton—at Messrs. Raynor's bookstore, Bowery, at Mr. Weed's, Bowery, at Mr. Chasteney's, corner of Bowery and Broome streets, and at the door of the Church, corner of Broome and Christie streets.

Fair.—The Ladies of the Protestant Episcopal Church of the Messiah, intend holding a Fair, for the benefit of the Church, at their Room, No. 592 Broadway, first door above Niblo's Garden.

The Fair will commence on Easter Monday Evening, April 13th. Donations in Funds, Books, Fancy and other articles, and Confectionaries, are respectfully solicited, and will be gratefully received. Such may be left with the Rector, No. 456½ Broadway; with Mrs. John Peterson, No. 7 York street; with Mrs. G. T. Downing, at Downing's Oyster Saloon, 690 Broadway; Mr. Wm. A. Tyson, 66 Mercer street; or at the Room, 592 Broadway, on any of the days of sale.

The Fair will be held during the Easter Week, both day and evening. The patronage of Episcopalians, and the public generally, is respectfully requested.

New York Bible and Common Prayer Book Society.—A regular meeting of the Board of Managers will be held at the Church Depository, on Tuesday next, the 14th inst., at 5 o'clock, P. M.

April 11. Wm. H. Bell, Sec'y.

Protestant Episcopal Tract Society—The regular meeting of the Board of Trustees will be held at the Church Depository, No 20 John st., on Tuesday next, the 14th inst., at 5½ o'clock, P. M.

April 11. David Hubbell Hoyt, Sec'y.

Married.

On Monday evening, March 30th, in Grace Church, by the Rev. Dr. Taylor, George C. Thorburn to Emily Majastre, daughter of Joseph Cox, all of this city.

Acknowledgments.

The acknowledgments of the Treasurers of the Domestic and Foreign Missions are again unavoidably omitted.

ACKNOWLEDGMENT,

For the Valley of the Grand River, Michigan.—From Mr C Zabriskie, per Dr Whitehouse, $5; Mrs M Hall, $1, S A S, Perth Amboy, $1; J C, 4th street, $1; Mrs T A Ronalds, $12; A B M, $5; Trinity ch, New Haven, additional, $5; Lewis Phillips, $5; L J M, $2; F E C, per Col C, Elizabethtown, $5; J P Pennington, Esq, Newark, $5; S M, Newark, $5; anonymous, per Boyd's Express, $1.

N. B. As the sums contributed so far, fall short of the amount required, it is to be hoped that further donations will be freely transmitted, and that soon, to the treasurer of Domestic Missions, 139 Broadway.

New York Bible and Common Prayer Book Society—The Treasurer acknowledges the receipt of the following sums, viz:—

From a friend, $10; Geo Coggill, $2; Mrs Ronalds, $2; Jno W Smith, $2; A R Cushman, $2—subscribers; St Peter's ch, Hobart, Rev Sheldon Davis, $2 62. Total amount, $20 62.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street
New York, April 7, 1846.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sums:—

Collection in St Mark's ch, Grand Rapids, Mich, Rev F H Cuming, rector, $5; St Mark's chapel, Cecil co, Md, by the hands of Rev R Whittingham, jr, $3; Emmanual ch, Brooklyn, Rev Francis Vinton, rector, $8 50; George Coggill, subscriber, $1; Mrs J M Tillott, do, $1; A R Cushman, do, $1; S W Moore, M D, do, $1. Total amount, $20 50.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, April 7, 1846.

Missionary Committee of the Diocese of New York. The Treasurer has received since report of 24th ult., the following contributions, viz:—

From Christ church, Marlborough, Rev Samuel Hawkesley, $7; St Paul's ch, Oakhill, Rev J W Stewart, $5; St Peter's ch, New York, Rev Dr Smith, $15 55. Total amount, $27 55.

C. N. S. Rowland, Treasurer,
April 7, 1846. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contribution since acknowledgment of 10th inst, viz:—

From St John's ch, Brooklyn, Rev E M Johnson, rector, $33.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,
April 7, 1846. 55 Water street.

The undersigned gratefully acknowledges the receipt of $50, from members of St Paul's ch, Troy, N Y, through the hands of its rector, Rev R B Van Kleeck.

James Lloyd Breck,
for the Nashotah Mission.
Nashotah Lakes, W. T., 12th March, 1846.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Messrs Stanford & Swords, from Mrs James Boggs, $5.

N. B. Further donations for the same object are greatly needed, and will be thankfully received.—They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 161 Fulton street; or with S. S. Wilcox, office of the Protestant Churchman, 150 Fulton street.

Lot Jones, 77 Second Avenue.
New York, April 7, 1846.

The undersigned, acting for the Rev F H Cuming, gratefully acknowledges the following sums, received for the Diocese of Michigan:

From Mrs V H, $5; two friends of the Church, $2. Total, $7—which has been paid over to T. N. Stanford, Esq. J. A. Sparks, 161 Fulton street.

THE BOOK OF COMMON PRAYER IN THE FRENCH LANGUAGE.

THE New York Bible and Common Prayer Book Society have now in the press an elegant 18mo. edition of the French Prayer Book, which it is expected they will be able to supply applicants, in various style of bindings, by the early part of May.

April 11—4t Depository, 20 John street.

WARDENS AND VESTRYMEN.

BRIEF REMARKS on the Offices, Duties, and Responsibilities of *Wardens* and *Vestrymen*, addressed to the People of his Charge, on Easter Monday, by a Presbyter of the Diocese of New York.—Price 10 cts. —ALSO—

A FORM OF SELF-EXAMINATION, Confession, and Prayer, to be used every evening. This little book should be in the hands of every person who is anxious to discover and amend whatever is amiss in their daily life. Price 6¼ cts.

☞ "A brief and valuable manual."—*Churchman.*

"We recommend this little book to our young friends, and their parents and sponsors, unreservedly. We consider it a work of great value, and we have never seen any thing better adapted to its purpose."—*True Catholic.*

HENRY M. ONDERDONK & CO.
Church Publishing and Bookselling
April 11. Establishment, 25 John st.

MISSES RAINSFORD'S SCHOOL

WILL remove on the 1st of May from No. 47, Irving Place, to No. 60 Fourth Avenue.

References may be made to the Right Rev. the Bishop of New York, New Jersey, and Massachusets; the Rev. Drs. Berrian, Higbee, Seabury, Taylor, and Wainwright; Drs. Ferris and Matthews; the Rev. Messrs. Balch, Forbes and Price; James B. Ellimer and J. H. Hicks, Esq.; Messrs. Stanford & Swords, and Bartlett & Welford, N. York. April 9—8t$

BALLSTON SPA INSTITUTE.—Rev. D. Babcock, Rector.

The well known "*Aldrich Mansion*" in the village of Ballston Spa, N. Y., having been recently purchased for the accommodation of this school, from its quiet, healthy, and accessible location, offers equal advantages with any institution in the State.

It is believed that the experience of the Rector for the last twenty years in the education of youth, combined with the assiduous attention of his assistants, will enable him to establish a school adapted to the wants and worthy of the patronage of all who wish their children thoroughly and properly *educated.*

Terms.—The year will be divided into two terms of five months each, the first commencing on Wednesday the 6th of May. For *tuition, board,* &c. $75 per term.

☞ Circulars may be had at Stanford & Swords, 139 Broadway, New York; and the Rector may be addressed at Troy, N. Y., until the first of May, afterwards at Ballston Spa, Saratoga county, N. Y.

April 11—6t$

SCHOOL—NEW HAVEN, CONNECTICUT.

THE Summer term of the Misses Edwards' Boarding and Day School for Young Ladies will commence on Monday, May 11th.

References.—Rev. Dr. Croswell, Rev. J. H. Nichols, New Haven; Rev. William Croswell, Boston; Judge Nelson, Cooperstown, Rev. J. H. Tuttle, Hudson, Cyrus Curtiss, Esq., New York.

New Haven, April 11th, 1846.—6t$

A LADY entirely competent to lead the music of an Episcopal Church in this city, may hear of a desirable situation on applying at this office. A communicant of the Church will have the preference.

April 11—2t$

FOR SALE, very low, a Family Burial Vault in the Cemetery of St. Luke's Church. It is quite new and capable of containing from twenty-five to thirty bodies. For further information apply 516 Hudson street. April 11—2t$

RARE THEOLOGICAL BOOKS.

HORATIO HILL, successor to Gurley & Hill, 169 Broadway, New York Long Room, will sell on SATURDAY EVENING, April 11, 1846, at 7½ oclock, the following Rare and Valuable Theological Books, being a portion of the stock of Bartlett & Welford, embracing some of the most valuable works, damaged by water at the late fire at Astor House, and comprising many rare, important and extensive works in Ecclesiastical History, Divinity, Theology, &c. Among them are the works of the Fathers, original editions, in folio, including Tertullian, Clemens of Alexandria, Philo Judæus, Irenæus, Lactantius, Athanasius; Bibliotheca Fratrum Polonorum, 8 v fol; Fox's Book of Martyrs, original edition, black letter, 3 v fol; John Scott's Works, 3 v 8vo; Mills' Greek Testament; Sleidane's Chronicle of the Reformation, fol; B. L. Baxter's Theology, fol; Sherlock on the Common Prayer; Dr. Parr's Works, 8 v 8vo; Dr. Watts' Works, 6 v 4to; 2d edition, splendid copy; De Potter's L'Esprit de l'Eglise, 8 v 8vo; Gomari Opera, 3 v 8vo; Fra Paul's History of the Council of Trent, fol; Latin Bible, folio, 1532; Harleian Miscellany, 8 v 4to; Arabic Bible, 4to; Malay Bible, 3 v 4to; Jacobi Concilium, 2 v fol; Cave's Hist. Literaria Ecclesiast. fol; Delany's Life of David, 3 vols; Mumburg's History of Arianism, 2 vols; Harmer's Observations on the Bible, 4 vols. 8vo; John Locke's Complete Works, 3 v folio; and numerous other equally valuable works. Particulars of which see catalogues.

Also, the PRIVATE LIBRARY of a Clergyman about leaving for Europe, in fine condition.

April 11—1t$

ARNOLD'S LATIN PROSE COMPOSITION.

D. APPLETON & CO. publish this day, A Practical Introduction to Latin Prose Composition, by Thos. K. Arnold, M. A., carefully revised and corrected by J. A. Spencer. First American from the sixth London edition. 1 vol. 12mo., neatly bound, price $1.

This Text Book for Colleges and Schools (founded on the principles of imitation and frequent repetition) is at once a Syntax, a Vocabulary and exercise book, and considerable attention has been paid to the subject of Synonymes.

Lately Published, by the same Author.

A First and Second Latin Book and Practical Grammar, 1 vol. 12mo., neatly bound. Sold separately, First Latin Book 50 cents, second do. 50 cents.

In Preparation.

A First and Second Greek Book.
A Practical Introduction to Greek Composition.
A Greek Reading Book.
Cornelius Nepos, with English notes.

. This series of Classical Works has attained a circulation almost unparalleled, being introduced into nearly all great Public Schools and leading Educational Institutions in England. They are also very highly recommended by some of the best American Schools, for introduction into the Classical Schools of the United States. April 11.

Just Published.

QUESTIONS FOR SELF-EXAMINATION, designed primarily for the use of young persons, to which are added Prayers and other Devotional Exercises.

A Manual of Church Principles, derived from the principal facts and lines of Holy Scripture, relating to the constitution, functions, and powers of the Christian Church, with an account of the Apostolic Succession of the Ministry, and of the Protestant Episcopal Church, and their right of jurisdiction in the United States. By W. D. Wilson, A. M., a Presbyter of Western New York.

The Church of England Vindicated against Romanism and Ultra-Protestantism, in Sermons, preached and published by Walter Farquhar Hook, D. D., Vicar of Leeds, (from the last London edition.) and for sale by

JAMES A. SPARKS,
Churchman's Bookstore, 161 Fulton street.

EPISCOPAL BOOK ESTABLISHMENT.

D. APPLETON & CO., 200 Broadway, respectfully invite the attention of the Clergy, Students and the Laity, to their choice and extensive stock of modern editions of the WORKS OF THE MOST EMINENT DIVINES of the 16th, 17th, 18th and 19th centuries, additions to which are received by every steamer. The following are a few of the items constantly on sale at favorable prices.

Barrow's Complete Works, 8v 8vo, Oxford edition.
Venerable Bede's Complete Works, 12v large 8vo.
Bingham's Christian Antiquities, new ed, 8v large 8vo
Do do best edition, with quotations, 9v
Aquinas' Commentary on the Four Gospels, 8v.
Beveridge's Theological Works, new edit, 9v 8vo.
Dean Comber's Complete Works, new ed. 7v 8vo.
Archb. Cranmer's complete works, 4v 8vo.
Bp. Hall's do do 12v 8vo.
Bp. Horne's do do 3v 8vo.
Dean Jackson's do do 12v 8vo.
Hale's Discourses on the Liturgy, 4v 8vo.
Leslie's Complete Works, 7v 8vo.
John Scott's do do 6v 8vo.
Bp. Stillingfleet's Origines Sacræ, 2v 8vo.
Do Rational Account of Protestant Religion, 2v.
Simeon's Entire Works, 21v 8vo.
South's Sermons, best Oxford edit. 4v 8vo.
do do 2v, double columns.
Bp. Van Mildert's Compl. Theological Works, 6v 8vo
Bp. Warburton's do do 12v 8vo.
Wall's History of Infant Baptism, new edit, 4v 8vo.
Bp. Jeremy Taylor's Complete Works, edited by Bp. Heber, 15v 8vo.
do do 3v large 8vo.

☞ Single copies of English Books imported to order on favorable terms. April 4.

HENRY M. ONDERDONK & CO.

WOULD call the attention of Clergymen and other Episcopalians visiting the City, to their assortment of valuable Theological Works. Among them will be found

Bishop Horne's Complete Works
do on the Psalms.
Dictionary of the Church.
Burnet's History of the Reformation, 4v.
Barrow's Complete Works, 3v.
Prideaux Connection, 2v.
Gieseler's Text Book Ecc. History, 3v.
Patrick Lowth and Whitby Com. on the Bible, 4v.
Jeremy Taylor's Sermons.
Butler's Works.
Hooker's Complete Works, 2v.
Pearson on the Creed.
Coit's Puritanism.
Parish Library, 12v, $6.
Doctrine of the Cross.
Jarvis' Introduction to Church History.
Reprint Journals N. Y. Convention 1785 to 1819.

H. M. O. & Co. also keep a general assortment of Bibles and Prayer Books, in every variety of binding, at prices varying from 25 cents to $15.

H. M. ONDERDONK & CO.,
Church Publishers and Booksellers,
April 4. 25 John street.

HENRY M. ONDERDONK & CO.

Beg leave to inform their friends that they have added to their Establishment a

PRINTING OFFICE.—Comprising various Fonts of new and superior Type, and are prepared to offer their services to Churches, Secretaries of Conventions, Church Societies, and the Episcopal Public generally, for the Printing and Publishing of *Sermons*, Journals of Conventions, *Catalogues of Institutions*, *Reports of Societies*, *Circulars*, Pamphlets, and Books.

Having secured the services of competent persons in each department, and a Proof Reader perfectly conversant with all names and subjects relating to the *Church*, they can confidently assure those who may favor them with their orders, that their work will be executed with *accuracy*, neatness, and the utmost despatch; and at as low rates as any other office.

☞ Persons at a distance can forward their manuscripts, under the assurance of their being safely preserved and returned to them if desired, and the strictest confidence will be observed in such cases as demand it. Orders respectfully solicited.

HENRY M. ONDERDONK & CO.,
March 21 25 John street.

THE LENTEN FAST.

HENRY M. ONDERDONK & CO. have just received a supply of the above well known work, by the Rev. Mr. Kipp of Albany, and are prepared to furnish them to the trade or otherwise. Price 62½ cents.

H. M. ONDERDONK & CO.,
Church Publishers and Booksellers,
March 28. 25 John street.

CLASSICAL BOARDING SCHOOL.

THERE is a vacancy for two lads in the family of a Clergyman, in a delightful and healthy village about thirty miles from the city, who receives daily communication. The number of boys limited to six. Reference to the Office of the Churchman, and Stanford and Swords, No. 139 Broadway.

April 4—5w$

ORGANS FOR SALE.

TWO small Church Organs nearly finished, with five stops each, one in neat Gothic case, compass from CC to F in alt, the other in Grecian case, compass from G G to F in alt. They are of full, rich and brilliant tone, and will be sold low, or will accommodate [illegible] leaving the city.

Also, a small Parlor Organ in pine case stained, compass from CC to F in alt, with one stop of pipes. Price $160. HENRY PILCHER,
March 14 7w 18 Vandewater street.

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* The exact words are "Pro certo igitur statuatur, vocabulum *justificationis* in hac materia forensem significationem obtinere, atque actionem designare Dei, more judicis, ex lege Christi gratiosa absolventis accusatum, justum pronuntiantis, atque ad præmium justitiæ, h. e. vitam æternam, acceptantis.

For the Churchman.

The Jesu Psalter.

EIGHTH PETITION.

Jesu! descended from above,
Jesu! Of Mary and the Dove,
Thine, Love's nativity.
Jesu! through Love man's nature taking—
Jesu! through Love death's sceptre breaking,
Grant me the Love of Thee.
I Believe in One God.

I.

Jesu! with fervent litany
The best of gifts I seek of Thee,
Love's ever burning flame;
The fire of that abiding Love,
Which shall itself to Thee approve,
Thro' good report and shame.

II.

Jesu! to love Thee for the sake
Of all that Thou didst undertake
And do for our lost race;
To love Thee for the boundless good
That hath my every step pursued,
O grant me Lord the grace.

III.

Jesu! let the sweet memory
Of all I have or hope from Thee,
Of Thy unceasing care;
My nature's sinfulness subdue,
My soul's allegiance renew,
My every fault repair.

IV.

Jesu! how oft upon Thy Arm
Through snares unseen and open harm
I've past unfearingly;
How oft with pure imaginings,
Borne to my soul on Angel wings
Hast Thou consoled me.

V.

Jesu! for love that could not tire,
What dost Thou from my soul require
But to return Thy love?
And can I fail such gift to bring?
Wilt Thou so worthless offering
From sinful dust approve?

VI.

Jesu! dear Lord, my every thought
With Love's serenest transports fraught
Shall ever yearn to Thee:
And loving, Lord, Thy holy will
With swift obedience to fulfil,
My constant care shall be.
Glory be to the Father.

Thy Love, O Lord, on all bestow,
Who living, toil 'mid want and wo,
By sin and care opprest;
And for the dead we humbly plead,
By Thy sweet Love we intercede,
Grant them eternal rest.
Our Father.

From the Churchman's Library.

The Seven Speeches of Christ on the Cross.

It is usual and natural for us to consider great weight to be due to dying words; but incalculably great must be the attention which is due to our Lord's last words: those injunctions which He has bequeathed to us; for He loved us as never man loved; He knew as never man knew; He spake as never man spake; He loved as a Parent, as a Bridegroom, as a Brother, as a Friend, for He spake of Himself under all these; but infinitely more as being Himself essential Love; He spake as One who knew what was in man, and saw to the end of eternity.

His words, too, on the Cross, falling into the mystical number seven, come before us as replete beyond all things with Divine doctrine and instruction in righteousness. For the number Seven seems to indicate something infinite, as is that Heavenly Sabbath, of which the seventh day is the type; in the sevenfold gifts of the Good Spirit, and seven Angels, and seven Churches of God; and the seven evil spirits, and the seven deadly sins; for wickedness runs into that which is infinite in its consequences. And possibly it may signify that which is infinite—infinite in power and duration—but as connected with that which is finite; for if the number Three is infinite power, yet the number Four seems to imply universality and perfection in that which is finite, as the four quarters of the globe, the four rivers of Paradise, the four Evangelists; for these fill up and perfect the world and the Church. And the number seven is formed of three and four combined. This account, therefore, of this sacred mystical number, may afford us a reason for considering these our Lord's last speeches in a sevenfold character or point of view; and at the same time, by this explanation of that number, may serve to show that we rather suggest meanings, than limit or confine them to those only which we express.

Our Lord's words are as follow:

1. Father, forgive them, for they know not what they do.
2. This day shalt thou be with me in Paradise.
3. Woman, behold thy Son!
4. Eli, Eli, lama sabachthani.
5. I thirst.
6. It is finished.
7. Father, into Thy hands I commend My spirit.

First of all, we may well suppose that the duties they are calculated to teach us, for our example, are such as lie at the very foundation of true Christian obedience and Evangelical charity, as they pass from seven into sevenfold manifestation and development. These duties, such as are the very groundwork of those Christian graces and tempers which we are to cultivate, seem to be the following:

1. Forgiveness of injuries.
2. Penitence.
3. Filial duty.
4. Fear of God.
5. Fulfilment of His Word.
6. Perfect obedience.
7. Resignation.

Secondly, they may be considered as containing within them the great mysteries of our faith, and doctrines emanating from the Cross, truths laid up in the Ark of the Covenant, such as these:

1. The remission of sins.
2. The intermdiate state to be with Christ.
3. The Church the home of bereavement.
4. Terribleness of God's Judgments.
5. Truth of the Scriptures.
6. Justification in Christ.
7. The Resurrection of the Body.

In the third place, they may be considered as setting forth the mysterious attributes of our Blessed Lord Himself.

1. His Mediation and Intercession.
2. His Kingly Power.
3. The Son of Man.
4. His human Soul.
5. His human Body.
6. His sinless perfection.
7. His voluntary Sacrifice.

Or again: the first shows His fellowship with man; the second, His Divine Omnipotence; the third, His human relationship; the fourth, His taking on Him our sins; the fifth, His taking on Him our suffering nature; the sixth, His fulness, of which we receive; the seventh, our reconciliation to God in Him.

As these expressions become thus significative in divers senses; so likewise the Cross itself on which He dies, may be considered in various ways, according to His manifold attributes. For thus His Cross becomes,

The throne of our King.
The altar of our High Priest.
The tribunal of our Judge.
The mercy-seat of our God.
The trophy of the Conqueror of death.
The ensign of the Captain of our Salvation.
The rod of His Justice against sinners.

All our reflections on the Cross of Christ, and on Christ crucified, will differ as we consider it, and all the circumstances connected with it, in either of these points of view. From either point we may safely contemplate the truth in its manifold aspects; but that point from which we look to it with most advantage to ourselves, must depend on our own individual character; on our past life, on our present circumstances of good or evil, on our existing needs of correction or assistance; on our natural or acquired dispositions; on our spiritual or temporal dangers. The various forms which the Cross assumes, may be comprehended in the seven heads above enumerated; in each of these does it appear reflected, as in a different medium.

Again; all these manifold significations, in which the Cross presents itself to our devout attention, may be considered as set forth in the divers types and analogies, under which it is represented in Holy Scripture. For these various designations and offices may be considered as set forth in the divers types and analogies, under which it is represented in Holy Scripture. For these various designations and offices may be considered to be represented in various figures; in each of the attributes above mentioned we shall see some corresponding symbol or Scriptural expression.

In the first, it is "the sceptre of His kingdom," which is "a right sceptre."

In the second, it is Aaron's rod that budded, and so indicated the true Priesthood.

In the third, it is the rod of Moses, which destroyed Pharaoh and rescued Israel.

In the fourth, it is the Ark of Noah, which saved from the Deluge.

In the fifth, it is the staff of Elisha, which was laid on the dead child.

In the sixth, it is the spear of Joshua, which he stretched forth over the city Ai.

In the seventh, it is the axe laid at the root of the tree, which the Baptist spoke of.*

And if in figure and symbol, so also in the parables of His gracious teaching, shall we find the Son of Man who is now hanging on the Cross, and teaching us from thence, in a sevenfold aspect. For He is often Himself represented in His own parable: He is Himself the man who was a king;" "the man who was a householder;" He is himself to be found in the persons of the poor; and He has taken to Himself the place of the sinner, and expresses Himself for our sakes in the accents of penitential humiliation. The expression,

"Father, forgive them," may serve to represent to us that bountiful creditor, who frankly forgives His debtor ten thousand talents.

"This day shalt thou be with Me in Paradise," are the words of that good Shepherd, who had found the sheep that was lost, and was bearing it home rejoicing to His Father's fold.

The commendation of the blessed Virgin to the disciple, when the sword had pierced her soul, is the act of that good Samaritan, who committed the wounded man at His departure to the Master of the Inn, to the Steward of His own household, the Church, saying, "Take care of him, when I come again I will repay."

That cry of the desertion of God, from our Lord bearing sin, may express the humiliation and desertions of that accepted Publican, who ventured not to lift up his eyes to Heaven, but smote on his breast.

That expression of "I thirst," may be signified in the dying Lazarus, who, while angels were waiting to receive his soul into Paradise, was dying without the gate in want and nakedness.

The term "It is finished," may remind us all of the Bridegroom in the parable, standing by and saying to the wise and foolish virgins, "It is finished," and passing in to the Marriage Feast.

And when our Lord commended His righteous soul into the hands His Father, it was as the First-born among many brethren,—as the first of those who are like that "good and faithful servant," who shall enter into the "joy of his Lord," whom "He shall appoint Ruler over all that He hath."

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* Mentioned by Irenæus as an emblem of the Cross. See Tracts for the Times, No. 89, p. 34.

The Ministry called to Labor and Self-denial.

Make up your minds deliberately, if you mean to be faithful, to lead a life wherein hardy and venturous faith will be daily tested by calls to unflinching self-denial. Your one work is to win souls to Christ: not to produce a certain general decency and amendment in the face of society round you, but as God's instrument, and through the power of Christ's name, to work in living souls the mighty marvel of their true conversion. How painful soever be the thoughts which it excites, never lose sight of this truth, that your ministry has failed as to every soul entrusted to you, who is not under it converted to the Lord, or built up in His holy faith. And such a work must be full of toil and self-denial. The strong man armed will not allow you to spoil his house, and be free the while from molestation. And he is ever ready with his assaults and crafts; unless you slumber he will not even seem to sleep. Reckon then first on opposition. And then, secondly, remember that in all this you will have a real work to do. Let this thought be always with you. Go out to visit in your parish not because you ought to spend so much time in visiting your people, but because they have souls; and you have committed to you, (feeble as you are,) the task of saving them, in Christ's strength, from everlasting burnings. When you talk with them, beware of the dreamy listlessness which would decently fill up some ten minutes, with kindness, good words, an inquiry as to their families, their work, their health, ending possibly with a formal prayer; but say to yourself, Now must I get into this heart some truth from God. Be real with them, strike as one that would make a dint upon their shield of hardness, yea, and smite through it to their heart of hearts. When you preach, be real. Set your people before you in their numbers, their wants, their dangers, their capacities; choose a subject, not to show yourself off, but to benefit them; and then speak straight to them, as you would beg your life, or counsel your son, or call your dearest friend from a burning house, in plain, strong, earnest words. And that you may be thus real, I would counsel you from the first to take as little of your sermons as possible from those of other men. Let them be your own, made up of truths learned on your knees from your Bible, in self-examination, amongst your people. And to make them such as this, spare no pains or trouble. Beware of giving to God and souls the parings of your time, the ends of other employment. Beware of a pernicious facility. However poor or ignorant your people are, you may be assured that they will feel the difference between sermons which have been well digested and well arranged, and those which are put carelessly and ill together. Think your subject thoroughly over; settle, if possible, on Sunday evening the next Sunday's subject. Meditate on it as you walk about your parish; pray for power to enforce it; and as you read God's word, and go about your parish, light will break out on it, illustrations occur, applications suggest themselves; and when you write or speak, you will be full and orderly, and this is to be strong. Let every sermon be one subject, well divided and thoroughly worked out; and let all tend to this highest purpose, simply to exalt before your people Christ crucified. Deal much in the great truths which the blessed God has taught us of Himself; beware of always tarrying amongst the graves and corruption of our own fallen tempted state, but rise up to God and Christ and the Holy Ghost, and bear your flock with you there. To lead them for themselves indeed, through the Spirit, to believe in the person of the Eternal Son, and so to stand before the Father, accepted in the Beloved,—this is life eternal.—*Primary Charge of Bishop Wilberforce.*

He who has learnt to pray as he ought, has found out the secret of a holy life. Never intermit your devotion, if you can help it, or you will return to your duty, like Samson, when his locks were shorn, weak and indifferent as the rest of the world. *God will deny us nothing that we ask in the name of His Son.* Whenever we offer our prayers through this Saviour, it is then *He* that prays, His *love* that intercedes, His *blood* that pleads. It is He who obtains all from His Father. In order to dispose our hearts to devotion, the active life is to be preferred to the contemplative. To be doing good to mankind, disposes the soul most powerfully to devotion. And indeed we are surrounded with motives of piety and devotion, if we would but mind them. The poor are designed to excite our liberality; the miserable our pity; the sick our assistance; the ignorant our instruction; those that are fallen our helping hand. In those that are vain, we see the vanity of this world; in those that are wicked, our own frailty. When we see good men rewarded, it confirms our hope; and when evil men are punished, it excites us to fear. He that would be devout must beware of indulging a habit of wandering in prayer. It is a crime that will grow upon us, and will deprive us of the blessings we pray for. Avoid, as much as may be, multiplicity of business. Neither the innocency nor the goodness of the employment will excuse us, if it possess our hearts when we are praying to God.—*Bishop T. Wilson.*

No deliberation or circumspection can be too great in a transaction of such importance as the choice of a partner for life. An error here leads to the most awful consequences. It is fatal and irretrievable. The Christian is concerned, in a particular manner, to proceed with peculiar caution in forming this delicate and important connection. No personal attractions, no brilliancy of talents, no elegance of manners, no polish of education, should induce him to form such a connection till he has unquestionable evidence that these pleasing qualities are connected with *real and genuine piety.* This is the gem which sparkles with undiminished lustre in the darkest seasons of adversity, and in the broad sunshine of prosperity, which illumines the cottage and adorns the palace, which outshines the brightest diamonds upon earth, and which will emit eternal splendor from the crown of glory in heaven. The possession of the "pearl of great price" is essentially requisite to the enjoyment of conjugal felicity; but an abundance "of this world's goods" is far from being requisite. Such abundance generally increases the cares and anxieties of life, but seldom, if ever, adds to its real comfort. All who enter into the marriage state from mercenary motives, though they may enlarge their possessions, and increase their fortune, live in splendid misery, and find that they have bartered happiness for wealth. The connection which is truly desirable, is pure and disinterested; it unites hearts and hands in the bonds of mutual love. Human life has few enjoyments so exquisite as that of loving and being beloved. No pleasures are comparable to pleasures which affect the *heart.* Such, in a peculiar manner, are the pleasures which are found in the sweet retirement of domestic life. They are simple, they are innocent, they are virtuous. —*Stowell.*

His beneficence increased in proportion to his income: and it may with truth be asserted that his income increased with his beneficence. His own experience bore ample testimony to the truth of an observation which he makes in his Sacra Privata. "The more a man gives to the poor, the more he receives from God. The increase is like that of the five loaves and two fishes, which produced twelve baskets of fragments, after five thousand were filled."—*Stowell. Life of Bishop T. Wilson.*

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Applications for admission of pupils, or for further information, may be made to the Rector. Address as above.
March 7—3m

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March 28.

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March 28.

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April 5.

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March 28—2m§

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November 9—tf

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